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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Number 3.

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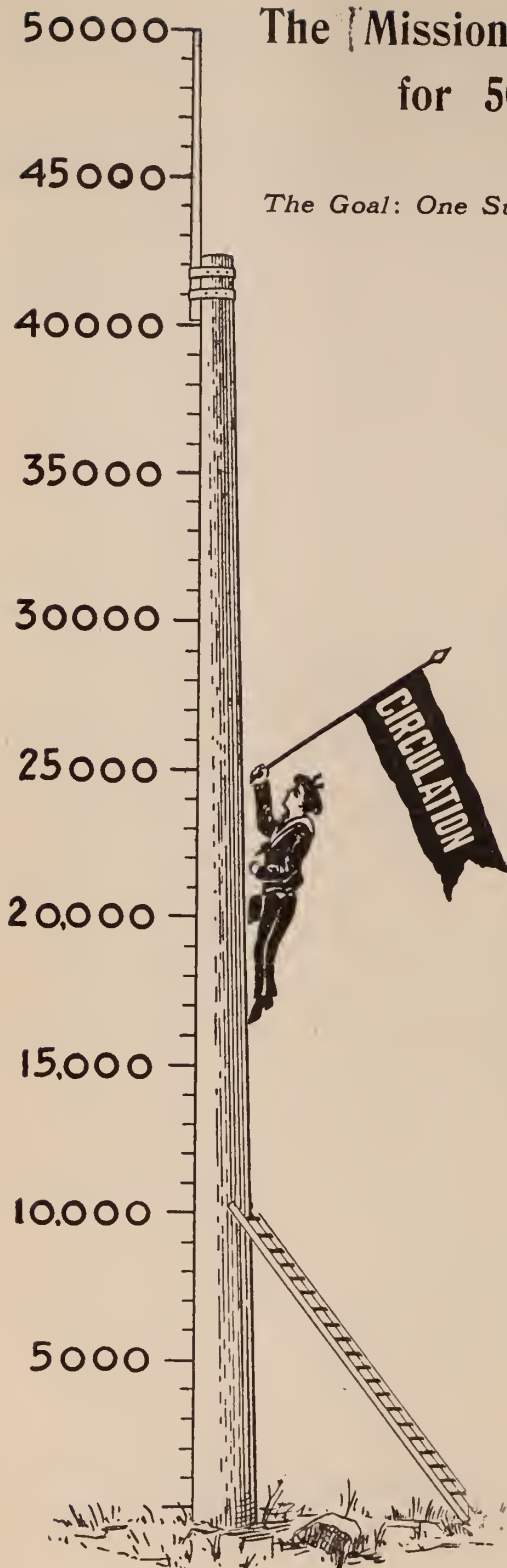
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The [Missionary Survey's Campaign for 50,000 Subscribers

The Goal: One Subscriber to every 5 Communicants.



JACK GAINS A THOUSAND!

Is not this good news?

At last the little climber has started up the pole again.

After sticking at the 24,000 mark since last August, during which time it was a battle royal to keep from slipping back, the SURVEY's subscription list has begun to gain.

How nobly Jack's friends have been working can be conjectured when it is noted that he has been able to put a clean thousand additional subscriptions under his circulation rag during the month of January, and now holds a firm grip at 25,000.

This will be positively joyous tidings to many who are watching the little figure with greatest interest. Every mail brings expressions of deep concern in the circulation climber's success, and his plucky fight to reach the top and plant his pennant on the 50,000 mark.

But he is only half way there! Friends you will have to be diligent; everybody must work. Leave no stone unturned to secure new subscribers and watch the expirations to secure prompt renewals. Certainly be sure your own subscription does not *lapse*.

Jack, what do you think about it now, old fellow?

"Never before felt so hopeful!"

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W.C. SMITH MANAGING EDITOR

Volume III.

MARCH, 1914.

Number 3.

Published monthly by the
Presbyterian Committee
of Publication,
212-214 North Sixth Street,
Richmond, Virginia.

EDITORIAL

Single subscription 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

A GOOD SIGN.

AT this time, when the executive committees are watching with the deepest concern, if not anxiety, the year's rounding up of their receipts; when every courteous effort is being made by the vigilant secretaries to remind church and society treasurers that "the books close March 31," and when there is apprehension on the part of many students of Benevolent Finance that the end of the fiscal year will reveal a disheartening deficit, there appears on the horizon at least one positive, definite sign of hopefulness.

It is the marked increase of interest in missionary literature. When people begin to be informed, interest is quickened and support soon follows.

Not since this magazine was launched two and a half years ago, has there been such a stream of inquiry coming through its daily mails: "How shall I go about organizing a young people's missionary society?" "Where may I secure literature for an Immigration meeting?" "What is the best method of circulating the Survey?" "What books would you recommend on Korea missions?" "To whom shall I apply for a program for a Mexico meeting?" and a hundred other questions coming from certain people whose very inquiries show their interest has only

recently been quickened; otherwise they would have known these things without asking.

Coincident with this development and confirming its significance there is a marked increase in subscriptions to the Missionary Survey, and as noticeable a *decrease* in unrenewed subscriptions.

The January records in this office reached a high watermark. No less than four thousand subscriptions came pouring in during that month, and more than a thousand of them were *new*. Whether this be the result of activity on the part of old subscribers, or the voluntary entry of new members into the Survey's family of "fact seekers," it gives cause for great encouragement. The magazine is forging into new territory, and we firmly believe these new friends added will join hands with the faithful Survey supporters in the grand task of putting this magazine in every home of the Church.

But there is another confirming feature in this good sign. It is the unprecedented sale of the Church Calendar of Prayer.

Last year it looked like a bold venture to print 10,000 of these booklets, because not near so many as that had been sold in previous years. The issue

was exhausted by March 15. This year an increased number was printed, and 10,000 of them had gone before January 15—two months earlier than last year. It is now interesting to watch how rapidly the balance on hand is melting away, at ten cents a copy.

And what does it mean?

Simply this: More of our people than ever before are finding and using the power of Intercessory Prayer. There is no foolishness in the purchasing of a Prayer Calendar. It means purpose; it means business.

The Calendar carries a list of the missionaries, showing their stations and the character of their work; it names the vital needs of the various benevolent causes; details of the methods employed to meet them, and the personnel of the ranks engaged at home and abroad to put them into effect. It places a date by each of these, and there are one or more for morning and evening of each day in the year. That means to pray, and pray definitely. Six thousand more Southern Presbyterians are doing this thing now than two years ago, if Calendar sales are any criterion.

Who can compute the power of this accretion to the program of definite prayer in our Church?

Truly, these are substantial signs of quickened interest and a harbinger of increasing support all along the line.

TO THE THOUSAND.

To our one thousand new subscribers we extend a glad welcome into the Survey's circle of earnest inquirers. We invite you to roam at will through all the departments; you will find in each one of them something interesting and instructive.

We call your special attention to Mrs. Williams' article on page 171, telling how to make most practical use of the Survey. The value of your copy of the magazine—to yourself, to your church, and the world—will depend

upon how you *use* it. Mrs. Williams has certainly discovered an excellent way.

STILL MORE WAYS TO ADVANCE.

Last month a number of methods were suggested for getting the Survey into all the homes of our congregations, and they have been taken up in some quarters with surprising promptness. For instance, some sessions have already ordered a full supply of magazines for their congregations to insure reaching every home.

A Virginia lady wrote stating that as she regarded the Missionary Survey worth at least a dollar a year, she was remitting that amount to cover her own renewal and giving the name of a friend to whom we could send the extra subscription. She further suggested that there were doubtless many other Survey friends who might be glad to do the same thing if the thought should be brought to their minds. She may be right. We gladly pass along the thought.

A young lady in Georgia wrote, asking for twenty-five copies of the February issue, saying, "I will pay you five cents each for them, and my Sunday School class will sell them each month to a selected list of patrons, like the boys sell the Saturday Evening Post. We will sell them at ten cents and put the five cents profit in our class treasury. Next month I hope to order fifty copies."

There's a piece of organized class enterprise! Incidentally, that class will win new subscribers and put into its treasury the price of every sixth new subscription.

TO CLUB AGENTS.

It would facilitate the work for both you and this office if, when asking us for a complete list of Survey subscribers, in your congregation, you would forward us a list of your church members. A great many churches have sent

a list printed in pamphlet or year book form which could be brought down to date by your pastor or session with little trouble. We would then have only to check the subscribers' names and affix the expiration dates and return to you. Otherwise, we must prepare and send you a complete list of all subscribers receiving their mail at your post-office, as it is obviously impossible to keep our mailing list classified according to congregations.

For instance, a request for a list of subscribers comes from a congregation of 150 members in a city where there are two or more Presbyterian churches. We must give you a list of all the subscribers in that city in order to include your congregation, and even then there would be omissions where members have suburban post-offices. Also there is the country congregation receiving its mail through two or more contiguous post-offices.

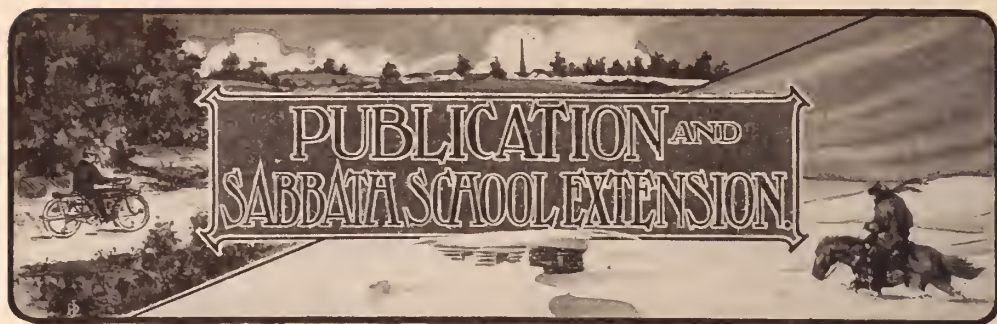
The method suggested above is direct and comprehensive. However, if

such a list is difficult for you to procure, do not hesitate to call on us to supply the full information; that is what we are here for, and we do it cheerfully, because we are so glad you have the purpose to use it.

Another word to our faithful club agents: Some of you seem to be under the misapprehension that our suggestion to arrange your subscription list so all would expire with the same month, was a request for our own convenience. It was not; because it makes no difference with us. We are prepared to handle the business with you as often during the year as you have renewals to forward. The suggestion was for your own benefit. It greatly simplifies your work if you can make your canvass for *renewals* just once a year. Of course, we are not saying you might then close your Survey books for twelve months, for we are counting on you to be *continually* on the lookout for new subscribers. On this score there is no measure to our greediness, and we hope there is no limit to your ambition.



Surveying the "Land of Chosen." This is Miss Lavalette Dupuy, at Camp Survey, on Mooten San, Near Kwangju, Korea.



Branch Department at
Texarkana,

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

TWO POINTS MADE CLEAR.

AS THIS is the month for the special collection for this branch of the work of our church, we want to make very clear two points which very often are not clearly understood.

1.—*What is included in the work of this Committee?*

This work is described by the title of "Publication and Sabbath School Extension." The Publication Department is the business end of our work, and consists in preparing, and publishing, and sending out to the Sunday Schools their lesson literature, and the papers for young people, and the MISSIONARY SURVEY. Also, under the head of publication comes our large business of supplying books of various sorts which our people order from us, and printing and circulating books and tracts, the authors of which are members of our own church. We also, as you know, prepare the hymn books which our people use, particularly the new Psalms and Hymns, Standard Songs and Assembly Songs. The last items all belong to the Publication Department.

On the other hand, the department of Sabbath School Extension is the evangelistic end of our work. It consists in organizing Mission Schools in all parts of the South, and in giving free Sabbath School literature to needy

Schools, these being either new schools, or old ones that are not able to pay fully for their own Sabbath School supplies.

I may say about this last aspect of our Sabbath School Extension work, that we rarely ever have to supply any school a long time. Very soon these new schools come to the point of paying for their own literature, which they order from us; and the older schools which we help a while usually very soon become self-supporting; and all of them make it a point of honor to pay for their own literature just as soon as possible.

But the main feature of the work of Sabbath School Extension is in organizing and helping mission schools.

2.—*To which of these divisions of work is the money contributed by the Church to be devoted?*

To Sabbath School Extension only. Not one cent of the money goes to the publication end of this work, which is strictly a business enterprise. This is self-sustaining, and has been greatly prospered by the blessing of God and the favor of His people. While we give our literature at a very low rate to our schools, at a lower rate than most other denominations charge, yet by the very skillful management of our Secretary and Business Manager, Mr. Magill, the work is self-sustaining and



The Mission Sunday School Goes After the Child and the Parent, Too.

yields profit enough to enable this business end of the enterprise to contribute a little each year to the evangelistic branch of the work.

So please remember that every cent of the money which is contributed in this March collection will go through the workers for Sabbath School Extension to the young people in neglected districts, in mining towns, in lumber camps, in mill towns, in isolated rural districts, in neglected foreign settlements, in untouched negro settle-

ments; every cent of it will be used to save our church from being in the ranks of those to whom the Master of Life shall say in the last day, "I was hungry and ye did not give me to eat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; sick and in prison and ye visited me not."

Will not every church and Sunday School and society keep this in their minds and hearts when making this offering?

THIS FROM ONE OF OUR SUNDAY SCHOOL MISSIONARIES.

THERE is many a community where a Sunday School could not be started except by the aid of some outside Christian worker. This is true for several obvious reasons:

First, the community frequently has no leader, no one to take the initiative. Second, if there should happen to be one in the community capable of assuming the leadership, he hesitates to start the work because of certain difficulties in the way. There may be factions in the community, some are "at outs" with their neighbors, the denominations may be "so mixed," or a Sunday School may have been started before and failed. When the organizing of a Sunday School is suggested in such a community, the record of the past with all its difficulties exaggerated arises to discourage any member of the community from

undertaking the task; whereas an outside earnest Christian worker, it matters not of what denomination, provided he is a



"On Time" at the Community Sunday School.

Christian first, can often come in and because he is disinterested in "neighborhood quarrels," because he shows faith in the people, and especially because of his deep love for souls, can by God's help give the community a Sunday School which will be a real blessing for years to come.

Under just such conditions our Extension Work is a most valuable aid. There are neighborhoods which could be mentioned where our work planted Sunday Schools two or three years ago and these, so far as we could see, would never have had Sunday Schools had it not been for this Extension Work. One community was very desirous of a Sunday School and had gone so far as to buy a nice organ, hoping that by getting an organ a Sunday School might follow,—their zeal thus leading them to "go at it backwards" and on the wrong principle, solely because as they themselves said, they did not know "exactly how to go about organizing a Sunday School." Our Extension Work started the school for them two years ago and it is still a most active school. A library has been given them by our town church close by, and our pastor there preaches for them once a month. Only recently I received a most appreciative Christmas letter from them, expressing their deep gratitude for all our work has done for them. There is not a Presbyterian among them, but whether "Presbyterians" may or may not be made there, souls may be saved through God's using our Presbyterian Extension Work in that community.

The Sunday School Extension Work often changes the ideals of homes and uplifts the lives of individuals by planting a Sunday School in a neighborhood where the ideals are degraded and the people indifferent to true Christianity because, it may be, of a long standing Catholic influence, or because of a lack of any religious influence.

May I tell you of one community where the Catholic influence has been strong for years? When a Sunday School was suggested there, a rough citizen—a "cowman"—rough, but with a big heart—came to me and in all kindness and honesty advised against trying to start a Sunday School, as it would surely prove futile there. That Sunday School has now been going about three and a half years, a small church organization has grown out of it, three of the members of that man's family are members, and one of them a most consistent and earnest worker.

When the work started there such customs as "raffling," etc., for making money for the church were not considered at all wrong. Now the young people of the Sunday School are in an Organized Class which has pledged

itself to refrain from such things and they will not think of participating in any money making schemes which may seem to be of a doubtful nature. They have made enough money at their socials to get a nice Sunday School library and other equipment besides sending twenty-five dollars to our Orphan's Home one year.

Let me tell you of another family, dear friends of mine, who have been greatly changed since the starting of the Sunday School in their community. Before the starting of the Sunday School I doubt whether they read the Bible much. The wife was a Cumberland Presbyterian, but the husband was not a Christian. Now the mother, father, and little girl have read and re-read Foster's Story of the Bible, the father having read it straight through once. In that home you will find a framed certificate the reward to their little child for having perfectly recited the Child's Catechism. The mother and father are both Christians and members of our church. They rarely ever fail to ask for prayers if I happen to spend the night in their home. *The Christian Observer* is a regular visitor there now, thanks to our faithful worker, Mr. Shive. Surely the Sunday School work has proved a blessing to this home and, so far as we can tell, the Sunday School would not have been started had it not been for our work, for the man referred to above, has told me since that it took the nerve of a missionary to Africa to attempt it there!

The opportunity is great. Many a community is anxious for a Sunday School. Often they will keep them up in the face of great difficulties, if started in the true Christian spirit,—with a desire on the part of the leaders to carry the Gospel to the people.

In a new town we had no available place in which to meet, except a new unfinished building which was being erected for a pool-hall. The stores were open all day Sunday and merchants came from their stores to Sunday School, only to return to their business, to desecrate the Sabbath by continuing to sell goods. A base-ball game was going on nearby. The solemnity of the service was interrupted by a very officious little burro,—the property of one of the Sunday School children—whch, with his head near the door, insisted on "lifting up his voice" with loud accent to disturb us. Still the Sunday School was started and the minister who was there, Mr. Glasgow, preached the first sermon in that town.

That was four and a half years ago. Now if you should visit that town, you would find a population of over three thousand and



A Mission Sunday School in North Carolina.

you would hear the church bells ringing. The little "Pool-Room Sunday School" has grown into three virile Sunday schools and churches. Among these is a large and flourishing Presbyterian Sunday School with a church organization, and nice house of worship,—due to the efforts of the efficient following-up work of the home missionary, Mr. Glasgow.

In another new town the Sunday School had to meet nearly all last summer out under a big oak tree. This was our "Hans and Fritz" Sunday School! Two little German brothers named Hans and Fritz were among the charter members. I am sorry to say they have lagged in their attendance but their little German friend, Alfonse, is still a faithful member.

The Sunday School Extension Work can often start an extensive Home Mission Work close to an old established church so that it can be looked after as a mission of that church. Two of our ministers have afternoon preaching appointments each once a month at three Sunday schools which were opened up by the Extension Work. Three of these six schools have become organized churches and we hope at one of them to soon erect a building.

STATISTICS.

The total figures for the Sunday School Extension work in Western Texas Presbytery show the following results since June, 1909:

Number of schools organized altogether	31
Number of schools dead	9
Number of the original schools alive now	22

New schools (of various denominations),—outgrowth of this remnant (of various denominations)	10
Total number alive now	32
Under the care of our Church	14
Number of church organizations (now Presbyterian)	7
Average for each year—7 Sunday schools plus 1 church organization.	

Hence, judging from this record of the past four and a half years the Sunday School Extension work is a valuable asset to our beloved Church, both from the standpoint of real mission work and also of Church Extension.

You will notice that there is an actual net increase of schools at present date of one school though nine have died! So many have grown out of the original ones.



On the Way to Sunday School.

BACK TO THE HOME.

THAT the co-operation of the Home is absolutely necessary to the life and success of our work for young people is the central thought of a little pamphlet for men and women just issued by our Committee of Publication under the above title. In clear practical terms it puts forth the need. We quote briefly from its pages:

"This appeal to the makers of the homes of our church is a distinct cry for help, and we know that when you understand our cry, you will stand behind us, and with us, yea, even in front of us in this great work.

Students of the Teen Age find that there are certain great needs the church *must* meet, and I believe that they use that "*must*" in some of the same spirit that made the Boy Jesus, the Teen Age Boy, say, when his parents found h'm in the Temple, "Wist ye not that I must be about my Father's business."

Then it outlines these needs and tells what the Committee of Young People's Work is doing to meet these needs, and closes with:

WHAT CAN YOU DO TO HELP US?

You can help us in so many ways. Here are some of them:

1. *Through knowledge of*
 - { Pupils
 - { Books
 - { The Book

Knowing your own boys and girls, you can know also their "crowd," and then by observation and by reading in magazines, in wise books on child study, you can give us such intelligent and effective backing that our work is half done before we begin.

Your Bible Study in the Home may follow the course of our Sunday School lessons, and not only give information, but dignity and untold force, to the work which we are trying to do by class work "one day in seven." "If mother and father are taking a course of Bible Study, truly it must be worth while,"—so runs the thought of your son or daughter, and the mercury rises to stay.

2. *Through hearty co-operation* in the plan for this four sided development.

Remember that the long tramp on Saturday afternoon, glving time for intimate knowledge with the pupil, is just as important

a part of the Young People's work as the missionary meeting on Friday afternoon. A word in praise of "this so-called new order of things" will help wonderfully. Will you give it?

3. *Through the realization* that you can make or mar a Sunday School teacher.

Talk her up! Brace her up! Know her! Take her out in your car sometimes! Have her in to d'inner or tea! Perhaps she is discourager or sick or tired, and your help may lift her over the hardest kind of place. Why is she teaching in Sunday School anyhow? Did you ever stop to think? It isn't the easiest job in the world. There isn't any money in it. What makes here willing to spend so much thought and strength and time on these boys and girls? It is worth thinking about.

4. *Through active leadership* whenever and wherever possible.

Wist ye not that we must be about our Father's business?

Back to the Home—A Little Talk for Men and Women. By Anna Branch Binford, Presbyterian Committee of Publication. Price, 5c; 50c a dozen.

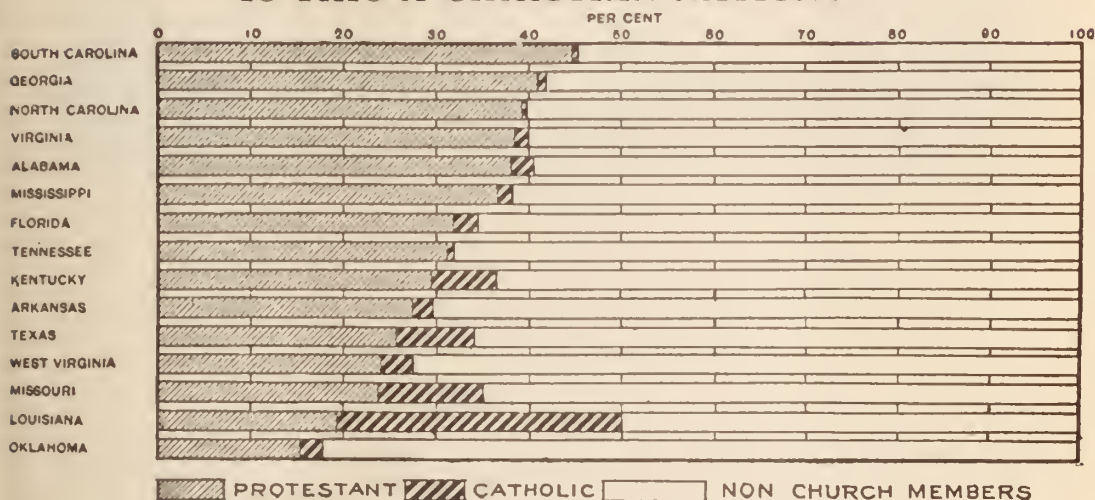


Plastic Material for the Sunday School Missionary.

WE MUST FACE THE FACTS!

STUDY THESE TWO CHARTS AND ANSWER THE QUESTION,

IS THIS A CHRISTIAN NATION?



35% of the Population IN the Church.

65% of the Population OUT of the Church.

OVER
THREE MILLION
WHITE
CHILDREN
OUT OF
SUNDAY
SCHOOL IN
THE
SOUTH.



DIAGRAM SHOWING AGE AT WHICH
YOUNG PEOPLE ARE CONVERTED.

SAVE THE
YOUNG PEOPLE
TO-DAY
IF YOU WOULD
SAVE
THE CHURCH
AND
NATION
OF TO-MORROW

SHOW YOUR INTEREST BY A WORTHY GIFT TO SABBATH
SCHOOL EXTENSION

THE ASSEMBLY ASKS FOR \$37,500 FOR THIS CAUSE

Send Offerings to R. E. MAGILL, Treasurer, Box 1176, Richmond, Va.



MRS. W. C. WINSBOROUGH, SUPERINTENDENT, 4212 West Prospect Place, Kansas City, Mo.

HOW THE AUXILIARY PLAN WORKED IN A CHURCH OF FIVE HUNDRED MEMBERS.

By ONE OF THEM.

THERE was a "*raison d'être*" back of the reorganization of the Woman's Work in the Broad Street church. It may be given under two heads:

1st. A strong and deeply rooted desire that we abandon cliqueism and bring about a unity of purpose and action, obtained with the "few," thus proving once again the theory of secret forces silently at work.

This desire antedated the action of the Woman's Conference in Atlanta, and doubtless had its "silent" influence on that body of intelligent and loyal women. Their plan "worked," and at once commended itself to us. The women of the Broad Street church realized, however, that the leaven must rise slowly, yet we tried not to allow it to become chilled. There was much opposition, and every reason for cautious, conservative action.

It was not until Mrs. Winsborough was providentially with us that the psychological moment seemed to have arrived, when in spite of a good deal of holding back, and several "you-will-see" prophecies, the new plan worked its way through into a completed program, and was actually "on the boards" while the conservatives were standing back saying, "It will never do to tear down the old lines;" "Our traditions

are all leaving us." Right here the writer will say that when a society dating back in organization to 1848, having a prestige of sixty years of varied and unbroken service, was with the others merged into a united whole, every man and woman possessing any sentiment felt as if a great tree in the forest had been felled.

But again that sort of faith which Paul eulogizes asserted its strength, and gave courage to those who favored the change, encouraging them to push on "toward the mark."

2nd. The General Assembly recommended the change in the organization of the Women's Work. "Old Line" Presbyterians, while they openly maintained their luke-warm attitude, agreed to join the new and "see" if it would work.

The following plan was accepted:

A Central Committee of five—President, Vice-President, Secretary, and Treasurer; these with the chairmen of the standing committees, form an Executive Committee. The standing committees are seven—Foreign Missions, Home Missions, Orphans' Home, Christian Education and Ministerial Relief, Sabbath School Extension, Pastors' Aid, and Woman's Business Club.

The Committee is complete in itself, its work being outlined, and a special

day being assigned to each program. Every woman in the church and congregation is urged to attend the Monday afternoon meeting, but only the committee in charge of the meeting is responsible for the program.

Each chairman is expected to arouse an interest in her particular cause, and also to keep alive in her own heart and stimulate in others a comprehensive interest in all phases of our Church's beneficence.

To accomplish special work demands special effort. If the women of our Church will determinedly devote two or even less hours a week to the study of what our Church stands for, we shall be edified and compensated beyond measure.

When in Fatherly tenderness, God speaks to His people, "Bring ye all the tithes into the storehouse, that there may be meat in mine house," do we not stand appalled and ashamed that we have doled out to God our "tithes" of time, with half-shut hand, in an ungenerous spirit, but according to ourselves full time for things of slight importance?

The duties of the Home and Foreign Secretaries of Literature are to prepare yearly Study Class programs, and assign the work.

The Presbyterian Secretary has charge of the Presbyterian Work.

The chairman of the Business Woman's Club and Secretary of Young People's Work are given much liberty

in action. No two branches of the Society do more good, or have been more actively at work.

Nothing has been pleasanter than what has been accomplished in a social way by the Pastors' Aid, eliciting such remarks as these: "I am glad to know you, Mrs. S—: I have long wanted to meet you;" "These are such pleasant occasions;" "I have never felt at home before in the church;" "I have lived here three (or one, or several) years, and I do not know the Presbyterian ladies, even on my own street;" "The church had always seemed such a cold place."

A woman of charming and gracious manner is in charge of this part of the work, and has a fine field in which to broadcast the good seed of the Kingdom. Her responsibility extends to the stranger, the sick in hospital and home, and to any help she can render the pastor.

"Can all this be accomplished?" does one ask. While only a half year's experience has been ours, yet much encouraged, we are sowing in hope, confident of the result.

But more and more fully we realize that without the help of God we can do nothing of lasting value. "It is the Spirit that giveth life," and only He can give the spirit of love and continuance in our work; only God can give us unity of desire, unity of purpose and unity of action. And how humbly do we stand and wait before the great Giver in our great need.

AN ANNOUNCEMENT.

The Woman's School of Missions, of Montreat, which is the development of the Women's Conferences of past years, is happy to announce that Mrs. S. H. Askew will conduct the course of Bible Study at its session July 21-26, 1914. Mrs. Askew is well known

throughout the church as a Bible student of rare gifts, and she asks that all Societies having written or printed Year Books will send her a copy. Address Mrs. S. H. Askew, No. 16 Arnold Street, Atlanta, Ga.

THE MESSAGE OF THE ANNUAL REPORT.

The importance of the statistical report is being appreciated. No longer does the up-to-date Presbyterian have these reports given verbally by the delegates. A narrative report from these representatives is usually greatly enjoyed, especially when the delegate speaks so she can be easily heard.

But the statistical reports have been secured by the energetic Presbyterian secretary in time to prepare a large wall chart of paper or cloth, upon which every society report is thrown. This chart hangs in plain view during the entire session.

What message is conveyed by these re-

ports? What is their value to the workers who are striving to increase the growth and usefulness of the society?

The Annual Report is to the intelligent Missionary student what the "Symptom Chart" is to the medical doctor.

The skilled physician first seeks some tell-tale symptoms from which to gain a clue to the patient's needs.

The statistical report of our societies sets forth the symptoms which unfailingly indicate certain results.

Let us take a physician's view of four typical society reports.

A PHYSICIAN'S CHART OF FOUR SOCIETIES.

SYMPTOMS	DIAGNOSIS	REMEDY
CHURCH OF LONGVIEW Church Membership.....400 Missionary Societies in Church.....1 NAME: The Foreign Missionary Society Society Membership.....16 When Organized?.....1899 Study and give to Foreign Missions only.	Lack of balanced rations; Long distance vision only; Inability to see clearly objects close at hand.	Supplement present diet with Home Mission food. This varied menu will attract all classes of women and growth in membership and increased interest will result in both Home and Foreign Mission work.
CHURCH OF SLOW VALLEY Missionary Society of 60 members Average attendance.....15 Study Classes.....6 Missionary Surveys taken.....0 Prayer Calendars.....0	Spiritual Aenemia; Mal-Nutrition; Slow Starvation; Dwarfed Development.	Appoint wide-awake Program and Social Committees; Secure at least 30 subscriptions to the Survey; Place 30 or more Prayer Calendars; Organize a Study Class.
LADIES' AID OF BUSY TOWN 25 Members. Work hard six months to prepare for Bazaar, by which \$25.00 is made for Mountain School.	Near sighted vision. Wasted time, and Poor Arithmetic.	Let each member earn part of her dollar at home, and spend some of the society time in study and prayer for WORLD WIDE Missions.
CHURCH OF PROGRESS HILL Church Membership.....150 Members in Missionary Society.....50 New Members.....10 Increase in gifts to all causes.....20% Surveys taken.....10 Prayer Calendars.....50 Study Classes.....2	Growth Steady; Pulse Normal; Vision Perfect; Circulation Natural; Splendidly Healthful.	Continue same diet, exercise and outlook. Long life and much fruit certain.

ONE GOOD WAY TO USE THE SURVEY.

Mrs. J. M. WILLIAMS.

AS WE discuss the best way to use the "SURVEY", please excuse me if I speak from a personal viewpoint. We might generalize and theorize, but to the practical

it must come down to *me* and *my* way or *you* and *your* way.

We are indeed blessed in having so helpful a co-worker in our Mission study as the SURVEY—such a pleasure

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and stimulus as it has been to me, words cannot express. I love it so well that when I am done with it nothing is left but a few jagged pages and bedraggled covers. This may seem a strange manner of loving, but if the editors knew all the good things which had first been gleaned from their nice, newsy, clean-smelling magazine, even they would not censure my destructiveness.

We would not think much of a mechanic who loved his tools so dearly that he would not take them out of the tool chest. Now I consider the SURVEY nothing but a chest full of tools valuable to every wise Mission worker. Shall we preserve the chest and let the tools lie and rust? Shall we leave so useful a magazine neatly piled on a shelf, accumulating dust and finally ending its days in the kindling box or garbage pile? Do not think I object to a reference file; it is convenient at times. But if you desire to keep such a file of your SURVEYS it might be well to get *two* copies. This is the plan in our home. I value the magazines in their new "Binder," but best of all is my own dear home made tool chest, with its ready helps for any time of need.

Possibly most of us are busy housekeepers. You have little time for reading—your SURVEY may have to lie for hours, or maybe days, unenjoyed. But the first spare moment that comes take a pencil and sit down to read. If you

can snatch but a short time, read only a few pages, but by all means read them carefully. Try to read with mind and heart open—not full of other matters. Mark each picture that should be saved, and each article that you will need for future reference or information. When the rest time ends, put the magazine away, carrying in your head better a few important facts than a general hasty gleaning of the whole magazine. We must not expect to digest in a few moments the result of months of careful labor on the part of God's servants who edit this journal.

When mind and hands are once more comparatively free, take it up again. Possibly the busiest people are the ones who enjoy the SURVEY most. When stockings need darning, the magazine may lie open near at hand, and a glance now and then gives worthy food for thought. It may stand close by when dishes are being washed or other duties are being accomplished. If a pencil is not convenient, shamelessly "dog ear" the pages you need to preserve.

After the SURVEY is thus well read and much marked, its mission is not ended, though by this time it doubtless looks old and delapidated and seems to cry for mercy. When a quiet restful evening finally arrives, get busy with scissors and cut out the pictures, poems and articles you marked beforehand. These are to be carefully filed. I use small wooden boxes, each one

plainly labeled,—such as Africa, Brazil, Cuba, etc., others being Children's Articles, Poems, articles of general use,—there being in all about a dozen boxes. These may be sub-divided as you find advisable. For instance the box marked, "General Use," may have an envelope marked, "Poems" and "Scripture Exercises;" another is marked, "Medical Missions;" another, "Educational and Industrial." The programs or outlines given in the SURVEY should all be saved as they give good ideas of arrangement, and other useful hints. Each box should have an envelope for pictures relating to its division. Nothing is more valuable than picture-teaching. We like illustrated books in other lines. Let us keep pictures to illustrate our programs and to bring us in touch with the far-away lands and our fellow workers there.

You can see the convince of such a library, more valuable and *usable* than any book written.

When a program is to be prepared, consult your clippings: when you wish to inform yourself upon a mission or missionary, go to your home-made encyclopedia. Of course read every useful book you can, a fine missionary library is of great benefit. But for everyday "tools", give me my "chest" of clippings!

On file should always be kept the last Annual Report, so valuable to mission workers; and near at hand have the Prayer Calendar. It is advisable to have two copies of the latter also as it is full of treasures, that like the SURVEY, may be cut up and "abused" and much used.

If we can afford to subscribe to magazines in other lines, costing \$1.50 or more, surely we can use \$1.00 for two yearly subscriptions to the SURVEY,—one to keep, if *keep* we must, and one by all means to *use*.

Wesson, Miss.

OPTIONAL PROGRAM.

For Societies Including All Four Causes in Their Work.

MARCH—YOUNG PEOPLE'S WORK AND SUNDAY SCHOOL EXTENSION.

Opening Hymn of Praise, 515—"Praise the Lord."

Business—Promptly and wisely transacted. *Hymn* 474—"Christian, dost thou see them." Announcement by the Leader of the subject for this meeting—

1. The Work of Sunday School Extension.
2. The Work for Young People in Societies—Sunday Schools.

Both of these are under the control of the Presbyterian Committee of Publication, Richmond, Va.-Texarkana, Ark.-Tex.

For further pointed facts see Survey—Department of Publication and Sabbath School Extension.

Prayer for clear understanding of this great work.

Hymn 330—"The Lord's my Shepherd."

Scripture Reading—John 10:1-18.

"Other Sheep have I," 10 minute talk on these other sheep which Sunday School Extension forces are striving to reach. (See What? Where? Why? How? of Sunday School Extension in Survey for February).

Hymn 491—"The Son of God goes forth to War."

Work of Sunday School Missionary. (See Spiritual Values in Sunday School Ex

tension. Free distribution by Presbyterian Committee of Publication).

Prayer for these sturdy, self-sacrificing pioneers.

Hymn 501—"Hark the Voice of Jesus saying."

Relation of Women's Societies to Young People's Work. (Pamphlets: "Back to the Home." Price, 5 cents. Duties of Secretaries of Young People's Societies, free distribution—Presbyterian Committee of Publication.)

Hymn 499—"Lord, Speak to me."

Leader read Luke 14:25-31.

Closing Prayer—Lord Jesus, in the old days many of the multitude turned back from following when you told them what was the cost of discipleship. Forbid that any one of us here today should fall you for this reason. We know that right leadership of these young people means study, work, thought, self-denial, love and patience untold, but help us, "counting the cost," remembering the price you paid, to say "Lord, here am I—use me to save and train this young life for your service." Amen.

(All numbers of Hymns taken from "Psalms and Hymns.")

AMERICA — A FIELD — A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR
1422 HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

OUR CAMERA OF THE SHEARS AND PEN.

THERE being a dearth of cameras among our missionaries to the Mexicans in Texas, we have supplemented the pictures they managed to send, by borrowing, by means of the shears, characteristic Mexican pictures from current publications.

This has enabled us to make the appeal to the eye as well as to the mind, for our Texas-Mexican work.

All Christian people must be impressed at this time, as never before, with the far-reaching importance of evangelical missions among the Mexican people who have come into the United States. They are crossing the border now by the thousands, and unending stream, day and night, men, women and children! Many of these refugees will remain with us and augment our present population of 350,000 Texas-Mexicans; and it rests largely with us whether they will discharge well or ill their part in the destiny of America. Other thousands will return to Mexico after the Revolution subsides, for the Mexicans are to a large

extent a peripatetic people; and in times of peace travel is just as good southward across the Rio Grande as it is hitherward. These multitudes of returning Mexicans will go back either better or worse from their stay in the United States.

The work among the Mexicans in Texas, therefore, is not exclusively Home Missionary. It is Christian work for our God and King, and work that we as a church, have not given deserved support.

God in His providence has called a halt, temporarily, in the labors of our noble foreign missionaries in the Republic of Mexico, many of whom at this juncture are devoting themselves to work among the same people on this side of the Rio Grande.

As our hearts are torn by the stories and pictures of destruction and cruelty which fill our newspapers and magazines, do we not shudder at the wickedness of the human heart, and feel that something should be done to put an end to such savage ruthlessness?





Basket Peddlers.

The eyes of the whole world are turned upon the seat of war, and all civilized nations, recognizing that we are "bound in the bundle of life" with the Mexican people, look to the United States to use its utmost efforts to restore stable government to our unhappy neighbor republic. Does not a higher feeling, too, stir within our hearts, prompting us to acknowledge our increased responsibility as a Church for the Mexicans who have sought asylum within our borders, whether their residence may be temporary or permanent?

Now is the time for our Church to pour out its prayers, its men and its money for the Mexicans in Texas. We have an established and fruitful missionary work among them, with three American evangelists and their wives, six native pastors, who also have ex-

ceptionally gifted wives, seven candidates for the ministry, and 1,006 communicants. We have, too, the beginning of a school in the Texas-Mexican Industrial Institute at Kingsville, Texas, that will be a force in the evangelization of the Mexicans, if—and this is true of all the work—adequate equipment is furnished, and money to carry on the work.

Will not each reader turn the camera of imagination upon this field—where the fight is on, the firing line is thin, the commissary is low, and supplies are inadequate, because we who hold the base of supplies are not releasing the stores placed in our charge by our God and King for his work? And may the determination be indelibly fixed upon our hearts and consciences to meet this need for prayer, and men and money.

LIFE SERVICE FOR HOME MISSIONS.

HOMER McMILLAN, D. D.

ONE of the insistent notes at the recent convention of the Student Volunteer Movement, in Kansas City, was the necessity for a genuinely Christian America, because of America's influence among the nations of the earth. The life of our people must not witness against Christ and contradict the message of our missionaries to the non-Christian world.

While the chief object of the great convention and the purpose for which it was called, was to recruit men and women for service in the Foreign field, those students who are to live their lives and find their work in the United States were urged to give themselves to a definite service for Christ.

One of the most urgent needs of our Home Mission work, and a need which must be supplied if the influence of this great nation is to be positively Christian, is men and women who will volunteer for life service in the Home Mission field. Satan's forces cannot be routed and lasting results accomplished in a day. Victory often comes only after a siege. John Little found this true in Louisville. His colored mission was not built in a few weeks. J. P. Hall and Edgar Tufts did not build the schools at Plumtree and Banner Elk, which stand as great lighthouses in the mountains, during a summer vacation. These and many other missionary triumphs are the results of years of devotion to a great

work which was begun with no idea of abandonment. It was this definite giving of self to a definite task that enabled them to hold on in the face of hardships and discouragements innumerable, and refuse to be turned aside to other work more inviting and less exacting. The same is true of many other Home Missionary heroes who are known, honored and loved throughout our Church.

There was never a time in the history of our nation when there was greater need for men and women with the missionary spirit of Christ. The harvest truly is plenteous. From all sections of our ever-enlarging Home field there is a call for laborers of power and consecration. Mountain people with their problems of isolation, ignorance and poverty; immigrants from all lands and all religions; negroes, needing education and Christianity; cities sunken in sin and shame; men, women and children in mills, mines and factories; everywhere Godless, Christless, helpless multitudes challenge the Christian manhood and Christian womanhood of this generation for an exact duplication in the Home field of Foreign missionary devotion and sacrifice.

When men and women offer themselves without reserve to this work, the Church will pour out her treasure for their support. He who gives himself to any cause shows for that cause his greatest love.

HOME MISSION HEROISM—A FACT FROM THE FRONTIER.

REV. SAMUEL M. GLASGOW.

IN THE presence of the open scoff of the world that "the preacher is in the ministry for what it pays," and of the tacit fear in many a Christian heart that the fire of self-

sacrifice and deep loyalty to Christ and His Gospel is burning but dimly in the ministry of our day, hear the following simple, beautiful refutation that is being enacted today on the mission

field of the Rio Grande in Texas.

Born in a pioneer Presbyterian minister's home, hearing God's call in young manhood, "Go, preach My Gospel," this young man gave up a commercial position in which he was earning \$1,200 a year, and entered upon the ministry of Christ, in which he has now been actively engaged for six years. In none of the Home Mission fields that he has served has he ever received a salary approaching his former earnings, yet in all these years not one note of regret for his choice has ever found expression on his lips, because it had not found lodgment in his heart.

After serving for a period in his present work, the time came for an increase in his salary. But there was dire need of an additional missionary in the expanding field where he was preaching, and this young soldier of

the Cross voluntarily went to the Home Mission Committee of his Presbytery, and offered to continue at his meager salary if they would take his increase and apply it on the salary of the additional worker so greatly needed.

For two years now he has silently made this sacrifice, and though in that time he has been ill some six months or more, has undergone a number of serious surgical operations, and for a while was even denied his regular salary that a substitute might minister to his people, yet in all, never a murmur, never a word of bitterness nor a regret! Patient bouyant, efficient, "having put his hand to the plough," he looks not back, but down the furrow, where the day of service shall find its close in the peace and joy of Home, and of His presence, and of the souls that God has given him.

Austin, Texas.

THE MEXICANS AT YOUR DOOR.

MISS LOUISE JAMES.

Though I read of the need in Africa of men
to teach God's word,
And of souls that are dying in India, not
knowing of Jesus our Lord,
It is not of these in the morning, comes the
question o'er and o'er—
But, "What have you done for the Mexican
girls, living right here at your door!"

Never a Chinese famine waif, comes to me
at noon as I rest,
And never a little Korean lad wakes the
longing to help, in my breast,
And never the dusky Negro's cry, or the
Is so loud, or comes so persistently
as the Mexicans here at my door!

As I sleeplessly toss on my pillow,
not daring to turn out my light,
I picture my probable terror if God
were to call me tonight.

O, what can I answer? I know he
will say, "Child, I have asked
thee before,

Hast thou given the message I sent
by thee to the Mexicans here at
thy door?"

Sabinal, Texas.



At the Well.

ECHOES OF BATTLES ON THE BORDER.

MISS E. V. LEE.

Miss Lee, though exiled by the Revolution from her loved station at C. Victoria, Mexico, is wasting no time in repining, but is busily engaged in work for the Master on the Texas side as opportunity offers.

In her letter accompanying the following article, which was written by special request, she says:

"The recent battle in New Laredo, just across the river, was hard fought—many killed and wounded. The Constitutionalists

were repulsed, though they say they will soon try it again.

"Meanwhile, their wounded are here in Laredo, Texas. The local Red Cross is in charge of them, with three emergency hospitals. All the nurses are volunteers, and I am one of them. I have been up three consecutive nights, and go again tonight. I am only too glad to do what I can to help the poor people; and Laredo is responding nobly to their need."

DURING my period of waiting on the border of Mexico, I have some opportunities to see our Home Mission work in Laredo, and it has many interesting features.

Rev. Walter S. Scott is in charge of the Laredo field, and his efforts for the good of the people are untiring. He holds services not only in the church itself, but in private homes, some of them far out in the suburbs.

Just now there are many opportunities to reach the refugees from Mexico. Many have come, leaving literally all they owned; some have lost all their possessions.

Laredo, a town of 19,000 or 20,000 inhabitants, three-fourths or more of whom are Mexicans, is besides, thronged with refugees. Every possible place of accommodation is taxed to the uttermost. It makes one's heart ache to see and hear these exiles as they gather in groups every where, with but one theme of conversation—the latest developments and outlook in Mexico.

During a ten days' stay here of Rev. J. T. Malloy, a missionary of the Northern Presbyterian church in Mexico, he spoke every day to the refugees gathered at the station. These were largely men, and on one occasion, a Sunday afternoon, with several of our girls from the Mexican church, I accompanied him. We sang hymns, and Mr. Malloy spoke to more than a hundred men, who listened attentively. Many of these had been coming every day he said, and they always heard a clear Gospel invitation from one who is peculiarly fitted for such work.



Type of Mexican Soldier.

While Mr. Malloy was here Mr. Scott was opening up some new work elsewhere, and so he was not with us for the Christmas celebration. Boxes of clothing had come, sent in response to his appeals, and as directed, we opened them and supplied many needy ones.

We found many who gladly accepted help. To one large family of refugees, whose destitution was told us by a member of our church, we sent a bundle of clothing chosen from one of these boxes. Other articles found their way to New Laredo, on the Mexican side of the river.

The friends who sent Mr. Scott money for his Christmas tree and celebration would have enjoyed seeing the pleasure of the children. A happier set it would have been hard to find. We were sorry that Mr. Scott could not be with us. He was at Taylor, busy with the celebration there. On Christmas Eve, after our exercises were over, his people by a unanimous vote sent him a message of greeting and regret that he had not been with us.

The work that is going on in Laredo is the same that is in progress in many mission points in Texas.



Type of Mexican Soldier.

Never has there been such an opportunity to reach the Mexicans. The refugee members of these are of the better class, and the workers realize that many can now hear of Christ and his truth, and we pray that many may find a refuge indeed, a hope and stronghold that they can carry with them when they return to their native land.

Laredo, Texas.

THE INFLUENCE OF THE MEXICAN REVOLUTION ON THE WORK IN EL PASO.

REV. C. R. WOMELDORF.

EL PASO'S Mexican population has increased very much during the past year. The revolutionary movement in North Mexico has been aggressive, and has overrun most of the towns and territory. Many Mexicans, especially sympathizers and employees of the government party, had to flee to this country or suffer the consequences, generally execution.

Francisco Villa, the so-called "Bandit," who is in general command of the revolutionary forces in the North,

is a terror to all who have anything to do with the Huerta government. Four hundred and eighty-seven Spaniards arrived in El Paso from Chihuahua, capital of the adjoining State, ordered out because they participated in a Huerta celebration.

Francisco Villa appropriates and confiscates the property of the rich, executes all Federal officials captured, as well as higher Federal employees. With a band of his men he went to the railroad station between Chihuahua



Un Caballero.

and Juarez, the border town, shot the operator, took charge of the wire, and at 1:30 A. M. came into Juarez, just across the Rio Grande, and captured the city, with many of the Federal garrison, and executed by wholesale. Hundreds in the night escaped to the Texas side.

This happened in November, and still the city of Juarez is largely depopulated. Many Federal employees are here in El Paso with nothing to do. Many of the higher class left their homes, some of which were confiscated and are being occupied by Villa's men.

The Revolutionists don't allow families to remove their household goods to this side, and the families are afraid to return to their homes. We know a mother and five children who had a comfortable home in Juarez, who had to leave all. We gave them some bed clothing and a stove. Friends here and

from elsewhere have sent us money to relieve this suffering.

At this time there is a great deal of want and suffering among the agglomerated masses of Mexicans in El Paso, who have come by the thousands for refuge; and they still come. A man attended our meeting one night with his wife and sister, and said that they had come a fourteen days' journey, walking all the way.

One advantage in this great influx from Mexico to the United States, on account of the wide devastating effects of the revolution, is the removal in general of the friction and ill-feeling between Mexican and American. A year ago this was felt; now we see nothing of it.

Western people are kind-hearted and generous, and a great deal of help has been administered to the refugees. After the last battle in Juarez Americans in general helped the 225 wounded, and soon the Red Cross Society crossed over the river and took full charge.

All this is helpful in our Mexican work. We have had more new people at our meetings. We have had more children in Sabbath School. Lately our small adobe house has been well filled. We have had as many as fifteen young men at a meeting. I received four young men the last Sabbath in 1913. During the year we received eleven members.

To-day El Paso has probably 30,000 Mexicans. Other denominations are considering this an important and promising field. The Methodist Church has recently acquired a \$50,000 building, to be used as soon as possible as a kind of "Moody Bible Institute," to prepare Mexican workers.

All we lack to meet the emergency and use the opportunity is a house and equipment. We'll work and do the best we can until we get this needed help.
El Paso, Texas.

INSTITUTO INDUSTRIAL MEXICO-TEXANO.

REV. J. W. SKINNER, D. D.

THE first year's work of the Texas-Mexican Industrial Institute blazed a trail in the wilderness.

There is no longer a question either as to the need for such a work, the response from the Mexicans, or the general method of its accomplishment. The second year is moving along a found path. Now to make it a highway for the King!

We were not allowed to do some things we wished. No money! Now we see that it was well. Tex.-Mex. is not to be a mushroom, grown in a few hours, but a giant oak with the growth of a century, a landmark of the Church and an artesian fountain for the Mexican people.

God's approval and directing wisdom have been manifested in unnumbered ways. The sympathy and interest of many friends have been aroused, and have made possible the opening work of the school. Not a single large gift has marked this year, but a multitude of smaller offerings—of money, mules and horses, cows and pigs, of implements, furniture, and seed; of bedding, and also clothing for some of the boys. Chiefest among the helpers have been the Woman's Missionary Societies, and the young people through their societies, and the Sunday School.

Our daily schedule is four hours' school work, two hours' study, and four hours' farm work. The studies range from primary to second year high school. The average age of students is over sixteen years. Several students have the ministry in view. A special course of Bible study in Spanish, conducted by Rev. W. A. Ross, of Brownsville. Mr. Tice, a refugee missionary of the Friends' School at Victoria, Mexico, has stayed with us for a time, assisting in the school work.

These two brethren brought spiritual inspiration and blessing.

Eight boys remained at the school during summer vacation, doing all the farm work. Mr. John McWilliams, a theological student from Austin Seminary, spent his vacation here and rendered valuable service.

The sixty-acre cotton crop was almost a total loss from boll weevil; but the forage crops of Milo maize, Kaffir corn, sorghum and cowpeas did well. A 150-ton silo was erected in the late summer, partly filled from the second cutting of the cane. The school has secured a herd of over thirty cows, to be paid for from the sale of cream. Mr. Charles Flato, Jr., of Kingsville, donated a Sharpless cream separator. With twelve young calves in the pen, our dairy is well begun. In another year this department will be a source of revenue.

Now comes the big question. What shall we do about the Mexican boys clamoring for admittance? We have crowded boys into every available nook. The little dining-room is so full that Mrs. Skinner threatens dire procedure if another boy is received. (But she will be the first to beg, "Just that boy: he looks good. Let's take him.") We have reached and overreached our present very cramped quarters.

We have three urgent needs:

Fifty annual scholarship funds, of \$100 each, \$5,000; one two-story brick dormitory, to house fifty boys on second floor, and provide dining-room and chapel on first floor, \$10,000; an electric light plant. We have the engine, but need dynamo, storage batteries, switchboard, wire and fixtures. Our saving in insurance alone will repay the investment in a few years, to say nothing of the nightmare now owned



A Shack—Mules on One Side the Partition and Missionaries on the Other.

by the president on account of oil lamps, \$500.

In a few years Tex.-Mex. is going to sound such a challenge in the ears of the Church that people of large means will compete with each other for the privilege of partnership with God in the work of this school. At present large gifts are not asked. With the above three items financed, Tex.-Mex., with God's blessing, will undertake to

do its appointed work for the next five years. This is a modest estimate for the initial stage of work so big with opportunity for service.

And now, this year, 1914; this month, to-day, with conditions as they are in Mexico, is the voice of God calling to His Church. "Awake, O Zion: behold the fields white to the harvest!"

Tex.-Mex. is a gateway to Mexico.
Kingsville, Texas.

OUR MEXICAN FELLOW CITIZENS.

REV. E. S. RODRIGUEZ.

Cuero.—This important mission field is slowly opening to evangelization and Christian activity. Although there have been no accessions this year to the church, we are glad to see some good indications and developments.

We have a Sunday School organized, with twenty-five pupils and three officers. Most of these scholars are Roman Catholics. We have in attendance as many as forty-two sometimes.

The church services are well attended also. The devout Romanists and the priest are very active in trying to urge their people to go to their church. The priest on one occasion came to our mission church and peeped into the house, finding it full with his people hearing with reverence the word of God. That

very night an invitation was extended to our friends, urging them to accept Christ as their Saviour. Twelve or more made their stand for Christ. We expect an abundant harvest this year.

The American Presbyterian Church of this place is vitally interested in this work. Their prayers are being answered.

Edna.—Here is a new field and one that promises a rich harvest. This year eleven new members have joined the church; others are coming in. Just recently eleven members from the San Marcos churches have moved to El Ganedo, about eight miles from Edna. We have some thirty members in Edna and El Ganedo. There is a Sunday School with about thirty-four

scholars, two teachers and a superintendent who has to ride a bicycle fifteen miles to preside over his Sunday School. We expect to organize a church here right soon.

Gonzales.—This church has made some improvements to the lot, amounting to \$28.10. There has been only one accession to the church this year. We are right near a very active Roman church. Nevertheless, half of the children taking part in the Christmas exercises were Roman Catholics.

The Christmas exercises at Gonzalez and Cuero were well attended. At the latter place, of eighteen children participating in the program, only five were Protestants. This proves that the gospel is gaining ground. We are praying every day for an organization at Cuero and at Edna.

May this year bring happy news of many souls won in these new fields.

Cuero, Texas.

THE PENITENTES.

E. JOSEPHINE ORTON.

On Wednesday morning of Holy Week, which was our spring vacation, we left our spring house-cleaning and went to Ensenada, a little town about two miles from Tierra Amarilla, to see the "Penitentes," a fanatical religious sect somewhat after the order of the Flagellants.

During Holy Week numbers of them go out from their Morada, a house built near their church, and walk over the hills and through the woods beating themselves. I had read about them and heard more, and was curious to see if their practices were as bad as had been pictured. We were told that Wednesday would be the best day to see them, as then would occur "La procesion de sangre," the procession of blood.

Two of the school girls went with us to show the way. After a delightful walk over the hills, we came to a place where we had a good view of the church and the surrounding country. We waited here a long time, and were about to return home discouraged, when we saw several white objects on a hill at a little distance. We hurried toward

them until near enough to see plainly and hear the snapping of their whips; then we crouched among the bushes.

There were eight in this group; we afterward saw five in another, accompanied by attendants who piped on shrill little instruments and chanted mournful strains ending with "La sangre de Dios" the blood of God.

They wore but a single white garment—little more than a trunk, and a thick black veil enveloped the head and face. Their whips were fringed to make a long brush at one end. These they flung over the shoulder, making a sharp snapping sound as they struck their raw and bleeding backs upon which a small cross had been cut in the flesh. Their garments and whips were drenched with blood. They uttered not a sound, but their drooping figures flinched every time the whip struck the quivering flesh, and it took all the devotee's strength to draw it back.

I could not but think what a sad, sad sight to Him who suffered and died to make full atonement for our sins.—*The Home Mission Monthly.*



Procession of Penitentes.



A Valuable Addition to Protestant Christianity in Texas. Mr. Trevino is Shown in the Center, Standing.

IN THE SAN MARCOS FIELD.

REV. E. TREVINO.

THE evangelization of the Mexicans is made hard by many reasons.

In the first place, the Roman Catholics are accustomed to think that the Mexicans belong to what they consider the "true Christian church." In fact, the Roman Church has in its standards some of the teachings of the Bible, and this has made her more dangerous for the humanity. As the poison is dangerous still when it is hidden in honey, and as it is hard to persuade a person, showing him a piece of poisoned honeycomb and telling him that this is poison, so it is hard to persuade the Roman Catholics that they do not belong to the "true Christian Church."

In the second place, when they look at their temples, beautified by great and handsome images, gold candlesticks, costly ornaments and profusion of lights; when they see their priests clothed in their attractive and rich

robes, the most natural conclusion of the human mind in the presence of such grandeur and splendor is, "Here is a religion proper of an Almighty God!"

There are some other reasons, of which we cannot talk about on account of the limited space we have, but in spite of the difficulties we have stated, we are glad to tell the readers of *The Missionary Survey* that the Gospel of salvation has found its way into the minds and hearts of the Mexicans, and many have been saved.

In the picture are some young people, members of San Marcos and Reedville churches, that took part in the last Christmas exercises. Japan, Korea, Mexico, Africa, India and China were represented by them, and in short address, they gave some details about the religious condition of those countries.



"Little Possibilities" of the San Marcos Sunday School.

Who that looking at this group of young people would not realize the great future that might await our work if we have the means to develop their mental powers as well as we are trying to develop their spiritual lives?

But this is not the most hopeful fruits of the gospel that we can present. Here is another picture of little "*Posibilities*" who are growing up in Christian homes. The children of the primary class of the San Marcos Sunday School. This class was organized by Miss Esther Trevino, a niece of the evangelist of this field. She is an orphan girl. She attended the Sunday School of the American Presbyterian Church for several months, and being there inspired to organize this class, she came to the superintendent of our Sunday School and asked permission to form it. She collected the money to buy the little chairs.

In September last, by the kindness

of Mrs. Sloan, of the Church of San Saba, she found her way open to attend the Daniel Baker College, of Brownwood, Texas, and she with much regretfulness had to leave her class. So the superintendent appointed little Miss Ophelia Trevino as teacher of this class, and she is at the right side of the picture.

The Westminster League of Dr. Hill's church, of Dallas, is paying the tuition of this girl. She is thirteen years old.

These are we think encouraging results of the work that for several years our Church has been doing among the Mexicans in Texas, and we are very sure that there is not one person who is very well acquainted with the work who is not longing for doing much more for this work, that has in such a remarkable way the signs of God's blessings.

San Marcos, Texas.

NOTICE!

The change of address of the Executive Committee of Home Missions. Send all mail to 1422 Hurt Building, Atlanta, Ga.

KEY WEST, FLORIDA.

PAST, PRESENT, AND PROSPECTIVE.

HOMER McMILLAN, D. D.

KEY WEST is the farthest south of our most southerly State. In climate and situation it is unlike any place in the United States. It is the terminus of the "Over-Sea" railroad, and is only ninety miles from Havana. Until the building of the Florida East Coast railroad, which is one of the greatest engineering feats ever attempted, the only connection with the outside world was by boat. Now 125 miles of steel and concrete connect the mainland with the island, and solid Pullman trains carry passengers without change from New York to Key West.

Though the settlement of the island dates from 1820, and includes some of the South's finest families, the greater part of the population comes from Cuba, the Bahamas, or other of the West Indies. In appearance, custom and population, it is a typical West Indian town, and is more foreign than American.

Key West, because of its location, is destined to be a very important port and is certain to become much better known than it is today. The entire South Atlantic and Gulf Coast is expecting a rapid growth in population and a tremendous expansion in business with the opening of the Panama Canal. Key West seems to occupy a position to receive the greatest benefit from this gigantic undertaking.

For eighty years Presbyterians had been going to Key West. Finding no church of their own, they united with, and helped build up the churches of other denominations. If the Presbyterian Church had followed her own people, instead of being the last it would perhaps be the leading church in Key West. In 1909 a church of 32 members was organized. It began with

the most promising prospects. The little congregation was earnest and enthusiastic. In a few months the Island was visited by a most destructive hurricane. Homes were destroyed and business was demoralized. Before this loss could be recovered there was a second storm. In the few years of its existence, five ministers have been in charge of this little church. Some remained a few months, and some only a few weeks. But in spite of the discouragements and disappointments the Sabbath School has been maintained, and the few members have held loyally to the purpose of having the church and a minister. For more than two years, in the absence of a pastor, a U. S. naval officer, stationed at Key West, conducted the Sunday service and held the mid-week prayer meeting. An officer of the Army was superintendent of the Sunday School. Both these worthy men have been transferred to other stations.

There is certainly a field in Key West for a Presbyterian church. The present population is placed at 25,000. This number will be greatly increased in the next few years. It is conservatively estimated that not more than ten percent are connected with the various Protestant churches. The Christian Scientists have a church. The Holy Rollers have a mission. The Catholic Church has only a nominal hold on the Cubans, and is fast losing that. Scores and hundreds of them need only instruction and encouragement to unite with the Protestant churches. An evidence of this is found in the experience of a young minister who went to Key West a few years ago seeking health. He was asked to take charge of a Methodist mission located in the Cuban section of the city. He

devoted his ministry to these people. As a result, over 200 have been received into the church. This is the only distinctive work for the Cubans in Key West.

Any man with ability and devotion wanting a task that will measure his strength, will find Key West an inviting field. Only a man with genuine missionary spirit should undertake a work like this. It is virtually a Foreign field, with all the hardships, discouragements and heartaches; and requires the same consecration, zeal and perseverance. Enlistment should be for life, or at least for a term of years. It is not a ninety day service or a summer campaign. And this is just as true of many another Home Mission field. Time is a necessary element in missionary success. It is a siege, and not a march.

Key West occupies a position of strategic importance in its relation to Cuba. As a mission field, it must be

considered in its bearing upon our Foreign Mission work. The Cubans come and go. Those who come to the United States are singularly open to the Gospel. Many return with the message to their own people. Rev. E. N. Someilan of our Tampa Cuban mission, was brought to Christ in Key West. He went back to Havana and spent several years in the ministry there. Now, at the call of the Executive Committee of Home Missions, he has returned as missionary to his countrymen in the United States.

Thus, while presenting many difficulties that call for the best talent and deepest consecration, Key West is a field of wonderful opportunity. Associated in the work is a band of earnest Christian people, who have shown their loyalty and devotion to the Presbyterian Church by holding on in the face of many discouragements. They need the support and encouragement of the whole Church.

BEGINNING TO KNOW EACH OTHER.

We are beginning to realize the size of the moral obligation to Latin America. The problems are being pressed close home. Statesmanship and diplomacy are perplexed to know whether to interfere in Mexican politics. There is no perplexity in the issue of Mexican immigration. Thousands are taking matters into their own hands. All along the border the natives of old Mexico are streaming into the United States out of their distressed fatherland.

Why does the Mexican so frequently show antipathy to the United States? Many Mexicans bitterly hate the American. Why? Prejudice? Ignorance? Jealousy? Is their attitude unreasonable, and to be treated as such? Two peoples ought not to dwell side by side in enmity, even smothered enmity. Neighbors ought to be friends. The spiritual problem of our Mexican border is the vindication of essential Christianity. It is our best chance to convince the Mexican



A Scene in Juarez, Showing Some of the Peon Class and Ox Carts Used by Them.

neighbor that we are a Christian people; to show him that he is unjustified in his antipathies; to bring forth fruits meet for repentance of our past sins; to demonstrate the reality of the Christian graces of sympathy and helpfulness.

Sympathy is a powerful solvent. The barrier of language is a serious hindrance to the mutual approach of the American and Mexican. One eager worker recommends that no missionary of the church along the Mexican border, certainly no superintendent or

general missionary, should lack a command of the Spanish language. Christian education could render no more signal service in the discharge of our country's duty to the Mexican, and to Latin America generally, than by magnifying the study of Spanish in the curriculum. We must know our neighbors before we can do anything vital for them or they for us. Strange speech is one of the most serious barriers to neighborliness.

CAN YOU TELL?

(ANSWERS TO THESE QUESTIONS WILL BE FOUND IN THE HOME MISSION DEPARTMENT.)

1.—Whose homes are confiscated and occupied by the "Bandit's men?"

2.—Who "peeped" in a church, and found his members attending service?

3.—Where was our work, though the first started, outstripped by other denominations?

4.—What is an urgent need in Home Mission work?

5.—Who voluntarily gave up an offered increase, in order that the money might help pay the salary of another worker?

6.—Where is there but one theme of conversation, and what is it?

7.—What young girl organized and conducted a Primary Class, and on going off to school turned it over to a younger cousin?

8.—Where did a Naval officer lead prayer meeting, and an Army officer act as superintendent of Sunday School?

9.—How are we "bound in the bundle of life" with the Mexicans?

10.—Who pleads, in spite of crowded quarters,—“Just, that boy, he looks good, let's take him”?

11.—When did a crochet needle do good missionary work?

THE MARCH MISSIONARY MEETING.

THE MEXICANS IN TEXAS.

"The Mexicans Are Part and Parcel of us."—Mrs. John V. McCall.

1. Bible Reading—Hebrews 1.
2. Hymn 198—"Ye Servants of God, Your Master Proclaim."
3. Prayer—That the Name of Jesus may be exalted, and that our lives may be surrendered to His service.
4. A Whip versus a Life.
5. Recitation—The Mexicans at Your Door.
6. Moving Pictures from the Texas-Mexican Border.
7. The Promise of the Panhandle.
8. Our Present Responsibility for the Mexicans in Texas.
9. Hymn 496—"Laborers of Christ, Arise."
10. Our Year's Share in the Work of Assembly's Home Missions; plans for larger service next year, and other Business.
11. Prayer—That we may see in the Mexican our brother and sister, and strive to bring them into obedience to our glorious Elder Brother.

Notes—

4. Contrast the spirit of devotion exhibited in "The Penitentes" and in "Home Mission Heroism, and the resultant influence for righteousness.
6. For variety, instead of depending upon material in this number, newspaper and magazine incidents may be used.
8. This may be a brief resume of present conditions, as indicated by articles in this number, closing with an appeal for the work in this wonderful time of opportunity.
10. Show the need of more adequate co-operation in the Assembly's Home Mission Work.
Send for copy of Annual Report and leaflets.

MARCH 31

An Important Date! The books of the Executive Committee of Home Missions will keep open until then, but must close promptly on March 31, to comply with the instructions of the General Assembly.

You Have One month More! Any contribution received up to that time will be credited on the Treasurer's books for the fiscal year.

Send All You May Have on Hand! Amounts, whether small or large, will all be needed. No remittance will be too late if received on or before

MARCH 31.

TREASURER'S REPORT OF HOME MISSIONS, JANUARY, 1914

	1914	1913	Increase	Decrease
Total Receipts for January.....	\$ 14,806.77	\$ 12,153.78	\$2,652.99	.....
RECEIPTS.				
April 1, to January 31—				
From Churches	\$ 57,859.73	\$ 58,154.34	.....	\$ 294.61
“ Sabbath Schools	4,066.68	4,206.76	.....	140.08
“ Missionary Societies	6,401.47	4,937.96	1,463.51	.....
“ Individuals	17,790.18	17,516.93	273.25	.....
“ Legacies	5,042.23	4,680.23	362.00	.....
“ Board of Domestic Missions.....	750.00	875.00	.....	125.00
“ Special Evangelistic Fund.....	3,962.38	3,595.50	366.88	.....
“ Soul Winners' Society	10,213.68	9,414.52	799.16	.....
“ Interest	2,794.21	3,820.36	.....	1,026.15
“ Literature	125.68	140.59	.....	14.91
“ Church Erection Loans	3,600.33	2,119.40	1,480.93	.....
“ Lewis Memorial Fund.....	1,000.00	.....	1,000.00	.....
	\$113,606.57	\$109,461.59	\$5,745.73	\$1,600.75
“ Bills Payable	\$ 16,000.00			
“ Permanent Loan Fund.....	18,650.00			
“ Oklahoma Pres. College	20,814.35			
“ Balance March 31, 1913.....	68.14			
	\$169,139.06	Net increase, \$4,144.98		

February 4, 1914.

G. M. SHARP, Treasurer.



Essential Missionary Principles. Roland Allen, M. A., Revell & Co., pp. 168, \$1.00.

Formerly a missionary in China, Dr. Allen is well qualified, both by experience and ability, to discuss this vital theme. It is a striking, almost a startling, presentation from a philosophical and Christian standpoint. The author takes the truest ground for Foreign Missions that we have ever known, and will shock even Foreign Mission advocates by some positions maintained.

The whole appeal is based upon Christ, and possessing the spirit of Christ; and, uncompromisingly cuts the ground from beneath all sensational, sentimental, and unworthy motives. It seems to imply that if a man is a Christian, he must have the spirit of Christ; and if he does not believe in Foreign Missions, he cannot have the spirit of Christ; and at the same time announces the paradox that one may be intensely interested in Foreign Missions and yet have no real missionary zeal whatever. If the Church measured up to this high standard, surely most objections to Foreign Missions would vanish, for ordinarily such objections are directed against unwise methods, or unworthy appeals rather than against essential principles of Missions. While the book deals chiefly with Foreign Missions, there is such a profound discussion of the abstract and underlying principles of all Missions, as to adapt it especially for use as a text book for any class desiring to study the subject of Missions from the broadest standpoint.

Fifty Missionary Heroes. By Miss Julia H. Johnson, Fleming H. Revell Company, \$1 net.

Fifty Missionary Heroes is an admirable collection of brief biographical sketches of Home and Foreign missionaries that every boy and girl, and older people too, ought to know. The sketches are charmingly written, and are intended to create missionary interest by an acquaintance with the life and work of heroic men and women. The stories are short and entertaining, and make you want to know more about the persons of whom you read.

The book is cordially commended for use by Junior Study Classes, Missionary Circles and Bands, and would be a valuable addition to any Sunday School library.

The Horizon of American Missions. I. N. McCash, LL. D., Secretary of The American Christian Missionary Society, Revell & Co., pp. 198, \$1.00.

The awakening interest in Home Missions is not only the result of the splendid literature being produced on the subject, but is itself the source as well of an ever increasing supply, to meet the demand created by this new interest.

Dr. McCash brings the Church under special obligation for the vigorous and fresh treatment, bringing the facts up to date.

The preface furnishes the key note of his discussion, stating that "Vision frequently has but one dimension,—length. . . . Horizon is needed—vision in all directions,—daylight observation of things related to each other. . . . A statesman has not only vision but horizon. Such a perspective is the need of the hour."

Space permits only a few quotations as specimens of the contents of this book. In the chapter on Foreign Factors, he quotes Bishop Hendricks in the following striking language: "At a recent missionary meeting in Canton, where there were fifty Chinese men who were engaged in Christian work as native preachers in their own land, it transpired that twenty-five out of the fifty had been converted during their stay in America. Who can question that God has brought the Asiatics here that they might seek after and find God."

This is enforced by the further statement that Ng Poon Chew, editor of the Chinese Daily paper of San Francisco, visited recently his native village and explained Christianity to the people. He went into the temple of the idol which his grandfather taught him to worship, and before which he had poured libations and made offerings. He told the idolaters of the true God and of Jesus Christ His Son. All the people heard his message gladly, and in two days the seven hundred families composing that community, destroyed their idols.



JACK'S PUZZLE BOX.

Again Jack's mail is crowded with puzzle answers. He is delighted to find so many bright and happy little correspondents, and it has been so pleasant to read their letters, for nearly all of them express an interest in what Jack is trying to do on the flag-pole. There is one feature he does not enjoy—that is, the correspondence is so one-sided—for he cannot possibly answer by mail these letters though much he would like to do so—but there are so many and, you know, Jack's business is *climbing*. Another thing that gives him a twinge of pain is that he cannot give every puzzle-solver an award, instead of just one on each side of the River.

The answer to the enigma in the February Survey is *circulation*. Yes: of course, that's all Jack thinks about day and night; and nearly everybody got it right, as in the case of the January charade, but a little Tar Heel girl

"touched the button" first. She surely was quick; and she wants her Missionary Survey award for one year to go to her aunt in another State. This little girl's name is Mary Kenna Walker, of Barium Springs, N. C. Her aunty has been notified and the magazine forwarded.

Over on the west side of the big river they are quick, too—and the girls are likewise in this case the quickest. My! how Missouri, Arkansas, Texas, Louisiana and Oklahamo did come tumbling in! But little Miss Agnes Jones, of Batesville, Arkansas, started first and arrived first. Why, that girl mailed her answer away in the night! The solution to the February charade is *subscribers* (sub-scribe-burrs), and Agnes says she wants her grandfather, over in Texas, to be blessed this next year of his life by the Survey's monthly visits. All right, little friend, he will have had the first visit by the time you see this.

BENITO.

IN THE doorway of a little adobe hut, on the rocky ledge of a lonely hillside, sat a boy with long black hair and great deep brown eyes. Benito was not happy, although he lived in a little village where all the people were his relatives, and all loved him.

He had heard about other people and towns and cities, and also of Christian schools. That, in fact, was what made Benito sad now. A new Christian school had just been started in a valley five miles away, and Benito wanted to go but his father had no money; in fact, the whole village was poor. He would find a way!



A Mexican Maiden Stringing Peppers. Mexican Oven in the Background Shows How They Cook Out of Doors.

When his father brought the fish in for dinner, the boy said:

"Padre. I will go to school."

"I should like it, my son," said the father, and sighed. "But where is the money?"

"I shall earn the money," said Benito.

Soon Benito and a friend started out to look for work. These boys, who had never done a hard day's work in their lives, set out to walk to Colorado, *three hundred miles*. On arriving they found work as shepherd boys. Day in and day out, under the scorching sun, they tended their sheep. When they had saved up enough money, they went back home, and found that in the valley below a new large school had been built, with board floors, and many windows, and wonderful doors that rolled

away out of sight.

One morning as the bell on the school house was calling, "Come, come, come," two men walked over the mountain road toward the school. They were thinking how glad that teacher would be to know that two more boys were anxious to come under her care!

They met the teacher on the road and confidently asked their question, but her face looked troubled.

"I am so, *so* sorry," said the teacher, "but the school is full and I can take no more children."

The joy went out of the fathers' faces, and slowly and sadly they retraced their footsteps.

But the father of Benito, would not give up hope. He went to see the Evangelist's wife. When he told her how bright and eager his boy was, she

talked with the teacher, although she knew that the teacher had already too many boys. But their earnestness won, and the teacher finally relented, and consented to take not only Benito, but his companion as well.

Benito was very bright, and surprised his teacher by his quickness in his studies.

When Christmas came, bringing a barrel of presents from the distant church which supported the school, an English Bible was given to Benito; and from all the pretty words in the Spanish language (and there are many) he could not find enough to thank the teacher. Then he found a Spanish Bible, and asking the teacher its price he quickly bought one, and his companion followed suit.

These two little boys in their bare adobe hut, pored over the books together, and carried them wherever they went.

When the time came for Benito and his friend to work in the fields instead of in the school room, an invitation came to the teacher to visit his village.

"Please, please teacher, you will make me so happy," said Benito, his beautiful dark eyes aglow with excitement.

She accepted, and soon they were welcomed royally in the little village, where at every doorway the people were standing to welcome their own boys and the visitors.

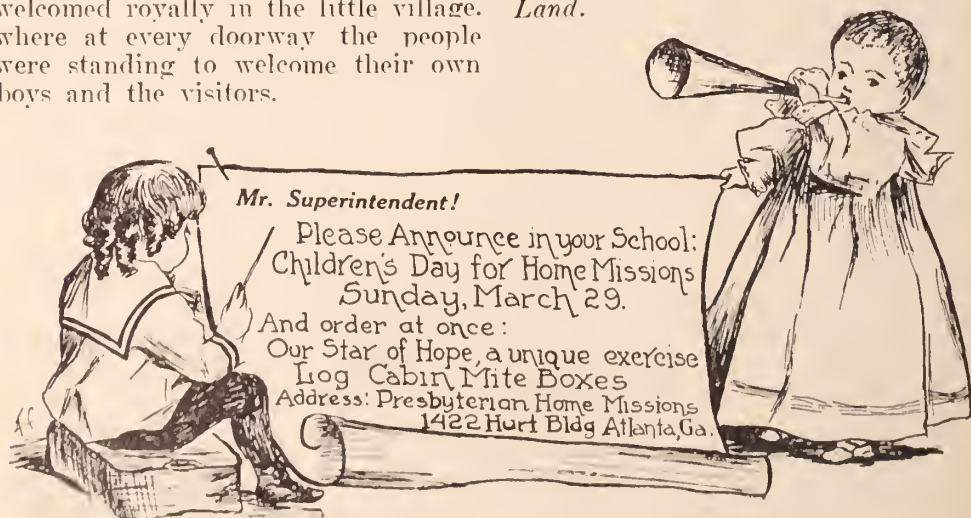
Benito's home was filled with neighbors late into the night, and while the teacher was playing with the little ones by the fire, Benito, putting a little catechism into her hand, asked if she would hear him what he had learned. He had had the book only a week, but not until she had reached the fiftieth question did the lad falter.

When the neighbors had gone, the mother, assisted by Benito, prepared for the night. From the one bed many beds were made, parts being taken off and spread on the floor for the Evangelist's wife and children, part for her own boys in the corner, part for the teacher; and soon all was quiet.

But after all were asleep save the teacher, Benito slipped in, and taking down his books, studied for another hour or more.

There are hundreds of boys just as hungry for study as Benito, and there are many schools for Mexican children that have not sufficient teachers nor sufficient money. Benito will some day become a minister and teacher of his people.

Let us hope that many young people who read his story will help to give other Mexican boys and girls the opportunity that Benito and his father forged for themselves.—*Over Sea and Land.*



AS THOU HAST—AN INCIDENT THAT REALLY OCCURRED.

THE patient little burro had dropped its load of wood as Pablo released the heavy rope which held the sticks in place. A slight touch of the whip in the boy's hand was a signal for the animal to take advantage of its freedom, and Pablo entered his home. It was a plain Mexican "casa" consisting of two tiny rooms, but the white walls and clean bedding in rolls on the floor gave evidence of more than usual housewifely care.

Pablo's mother was a widow, and the loss of her husband and several children seemed to make her affection for her remaining boy and girl more keen and thoughtful.

Pablo was tired, and the frugal supper of "frijoles" and "tortillas" never looked more inviting than this evening.

As the young people ate, the mother began in her soft Spanish tongue: "Ah, my children, tomorrow is the feast day, the Fiesta of San Lorenzo, in our neighboring Plaza, and you shall accompany me to the home of your father's brother, and enjoy the good things which he will provide. Ah! the music and the 'Saints' and the feast you will delight in, and the Padre will add his blessing!"

Silence fell upon the little group for a moment, and the mother's face clouded with disappointment, for she had expected a happy response to the

announcement of the proposed visit, for what Mexican boy or girl does not welcome with delight an opportunity to attend a Fiesta, to meet friends, to watch the races, and to eat oranges and candy? But happiest of all is he who is fortunate enough to have the price of a ride on the merry-go-round! What matter if it is moved by a big strong Mexican and the music of the violin and guitar does not harmonize?

Presently Pablo spoke: "Oh, mother, I cannot go. Did I not promise 'la maestra' to help carry stones and adobes for our new school building? I have no money to give, we are very poor; but I am strong and can work. 'La maestra' tells the boys and girls so many wonderful things in the school, and we are very happy. In our Bible lesson yesterday she read of the boy who carried the leaves and fishes and the blessing he brought to the multitude. The boys and girls all like to help in the new building so that other children may come and learn about Jesus. Oh, mother, may I give my work?" The mother's eyes filled with tears, but there was gladness in her heart, for her desire above all else was that her children might receive the teachings of the American missionary who had brought so much of hope and brightness to the dull, listless lives in the little Mexican Plaza, and with a happy heart she responded: "Yes, my son, you may have your desire."

ALICIA PINA.

S. B. Ross.

SOME six years ago, on one bright, beautiful morning in February, Alicia Pina opened her lovely brown eyes for the first time. Her mama grande (grand mother) said: "Buenos dias, hijita una, me alegro mucho al conocerte!" (Good morning,

little daughter, I am pleased to know you!) Then, her grand mother told her of the beautiful world in which she had come to live. How blue the sky was, how cool the sea breezes, how beautiful were the flowers and birds!

This little girl came not only to

gladden the heart of her kind grandmother, but also of her papa y mama. She was the first little girl who had come to live in that humble little Mexican home, and they, too, were delighted to have her. When she was yet, a tiny little baby, these good parents, who were Christians, carried her up to the church and she was baptized. They gave her to God.

Alicia grew every day, and played with the little pigs, little lambs and little goats, all of which she loved and petted.

The day came when she was three years old, and her father, Don Adolfa, a faithful deacon of the church carried her to the Sunday School, and the very first Sunday, much to the surprise of the teacher, Alicia knew the Golden Text, and not one Sunday since has she failed to know it. She has a wonderful record, three years in Sunday School, has memorized three times fifty-two verses (3x52) of the Bible, memorized and recited perfectly the child's catechism, also many Gospel hymns.

During the year 1913 she did not miss a single Sunday from the Sunday School. For this perfect attendance, she received a beautiful cross and arm gold medal, and a Testament for having recited the catechism.

So you see, my dear little friends in



Alicia Pina. Age Three.

the home land, how worth while it is to send the Gospel to our little Mexican neighbors. There are many little Alicias, Marias, Magdelenas, Salemas, Juans, Pedros and Solomons waiting and eager for the glad tidings of Jesus and his love; so do not each of you want to have a share in sending them the Bread of Life?

Brownsville, Texas.

HOW TOMAS WAS CURED.

Mrs H. L. Ross.

My home is an adobe hut on the outskirts of one of the great cities of Mexico: a very small, smoky hut it is, with no tables, only boxes for chairs and straw pallets for beds. But I can go outside, of it and look at the blooming flowers, the bristling cactus, the tall palms that point up to the blue sky and the great bleak mountains away in the purple distance,

You would never think I had been a cripple, would you? But I used to have twisted feet and ankles, and how I was cured is the story I am going to tell you.

My father was very poor and worked for a rich man who paid him only eighteen cents a day. I had many little brothers and sisters, and often we were cold and hungry, because eigh-



Tomas.

teen cents would not buy food and clothes for us. In spite of this, however, my brothers and sisters were happy, for they could run and play. But I could not walk on my crooked feet and I had no crutches—only a long stick with which to drag myself about.

Sometimes my mother would take me to the great Cathedral in the city

and we would kneel before the image of the virgin; and my mother would weep and pray to the image to make my feet straight, so that I might run and play and grow into a strong man.

Often as we came out of the church I had noticed hung on its great doors tiny clay models of arms and hands, legs and feet—all parts of the body—I asked my mother, one day, why they were there, and she told me that any one afflicted in any member of the body could, with two reales—twenty-five centavos—buy a model of that member from a priest and that within two weeks he would be healed by the virgin. I made up my mind that I would in some way secure this money, for I knew my father was too poor to give it to me.

Every day for dinner my mother made for each of us four tortillas to eat with our beans. I knew I could sell three of these for a *centavo* to a neighbor who always bought her *tortillas* instead of making them. And so each day I ate only one of my little corn cakes, hiding the others from my mother's sight. With the help of my long stick, I dragged myself to the neighbor's house and she paid me a *centavo* for my *tortillas*, which, on my return I hid in the cracks of the adobe, behind some clothing hung on the wall. At last I had twenty-five *centavos*, and I asked my mother to take me to the Cathedral. On the way I showed her the money and told her what I meant to do with it. Oh! how happy we were, for at last the virgin would hear our prayers.

At the church we asked for the priest who sold the little clay models, and I soon held a tiny foot in my proud hands. We carried it outside and hung it on the church door, our hearts overflowing with fervent prayers to the virgin that she would at last look down on my crooked feet and remember all the days I had gone hungry to pay for the offering I had brought her.

We went back home and that night I could not sleep, for some way I had



Where Tomas Lived.

the feeling that the dear Maria would come to my pallet and touch me in the darkness and that in the morning I would run and jump and play. But I waited in vain through all that night and through all the other nights of those two weeks. Then my heart grew hard and bitter and I grieved my mother very much by refusing to go to the cathedral to pray. I told her that the virgin did not care for me and would never heal me. Then poor mother went alone in great fear to pray that I might not be cursed for my wicked words.

A year passed by and one feast day I went with the other children to the Plaza to see the gay flags and the happy people. I was sitting on a bench alone while the others moved about along the pretty walks. After awhile a man came and sat down beside me. It was an American, but he spoke to me in Spanish and asked me about myself. He was so kind and gentle that before I knew what I was doing I was telling him all about my crooked feet, my prayers to the virgin, and the little clay model which I had bought with my precious *centavos*. When we were ready to go home he went with us and talked very earnestly to my father and mother.

He came back many times and I knew that my poor mother was very much torn in her mind between her wish to let the kind stranger help us and her fear that the priest or the virgin would curse us for having any-

thing to do with this alien. I often heard her slip out of our hut at four o'clock in the morning and I knew she was going to early prayers to keep away an evil visitation.

One day when the American came to talk with my mother, I overheard their conversation and I broke in boldly upon it. "Dear *Mamacita*," I implored, "let me go with the kind man who offers to help me. If the virgin has any mother heart at all she will not blame you for trying to get my feet straightened. If the dear little Jesus had been a lame boy I know she would have tried to have him healed."

That is how it happened that the very next day I went with him to a big, big house, called a hospital. A pretty Mexican nurse took charge of me and she was so kind that I was not timid with her. So I asked her what they were going to do with me. She laughed and answered that first of all they were going to feed me. Then she held up one of my arms and I saw tears in her eyes. "We cannot cure your feet without hurting you, dear Tomasito, and we could never bear to hurt a little boy whose body was so weak and thin. You must eat everything I bring you, so you will get plump and strong."



Tomas on His Way to Worship, Accompanied by a Friend.

And I did eat every thing she brought, though often I dropped tears in my milk and soup, because I knew my little brothers and sisters had that gnawing ache in their stomachs which I had always supposed was a part of being alive.

I would like to tell you about those weeks, after I was strong, when the good doctors twisted my feet and my pretty nurse helped me to bear the pain by telling me about my kind Father God and my best Friend Jesus. Every day she taught me the truth which I had never known: we prayed together and she read to me from the Bible. When I came out of the hos-

pital, can you imagine how sweet it was to walk on two straight feet? But it was sweeter still to have such joyful love in my heart to Jesus.

Now, my mother and father and my older brothers and sisters are Christians, and I hope to go to school and learn enough to be a preacher, so that I can tell my people about Jesus, who alone can save them.

Won't you help us to get Christian schools, won't you send us more teachers and doctors and ministers, so that we may learn more about the only true Christ?

Brownsville, Texas.

OUR JUNIORS AND THE MEXICANS IN TEXAS.

PROGRAM FOR MARCH.

"If there be some weaker one
Give me strength to help him on;
If a blinder soul there be
Let me guide him nearer Thee."

—Whittier.

1. *Hymn*—"In the Harvest Field."
2. *Prayer*—Of thanks that we may help glean in the Harvest Field; and petition that we may be loving, patient workers.
3. *Our Missionary Alphabet*—

A—Matthew 7:7.	N—Matthew 7:21.
B—Acts 1:8.	O—Psalm 119:18.
C—Psalm 37:5.	P—John 1:45.
D—Psalm 37:4.	Q—Thessalonians 5:19.
E—Matthew 20:28.	R—Psalm 33:1.
F—Luke 12:32.	S—John 4:35.
G—John 4:24.	T—John 16:33.
H—Matthew 10:39.	U—Psalm 75:1.
I—2 Timothy 2:12.	V—Psalm 76:11.
J—John 4:34.	W—1 Corinthians 16:13.
K—1 Corinthians 6:19.	X—Psalm 99:5.
L—Luke 15:10.	Y—Matthew 5:13.
M—Psalm 32:10.	Z—Psalm 97:8.

—Selected.

4. *Hymn*—"Work, For the Night is Coming."
5. *Recitation*—"Waiting."
6. How Ben'to Made His Way.
7. Helping to Build the Schoolhouse.

8. With the Boys at Tex-Mex.
9. What I have Heard and Seen.
10. *Recitation*—"The Mexicans at Your Door."
11. What is Our Church Doing for the Mexicans at Our Door, and How am I Helping?
12. *Hymn*—"When He Cometh, to Make up His Jewels."
13. *Transaction of Business*—Including some definite plan of co-operation with the work of the Assembly's Home Missions.
14. *Prayer Sentence*—That the Mexicans in Texas may be brought to know and serve our Saviour.

Notes—

3. Give this out in advance, and have the children recite the verses from memory.
9. Have the children bring Mex'can news notes or pictures—papers and magazines are full of them.
11. If more information is needed than can be obtained in the Home Mission Department, write to the Comm'tee, 1422 Hurt Building, Atlanta, Ga., for leaflets, including Annual Report.

JUNIOR PROGRAM FOR MARCH, 1914.—(FOREIGN.)

Topic—MEXICO.

Song—Hark 'tis the Shepherd's Voice I hear.

Scripture Reading—Acrostic—Go Work To-day.

Prayer—For the Mexican children whose fathers are in the war.

For the poor, whose poverty is more distressing on account of the war.

For our work that is suspended for a time.

For Miss McClelland's school at Matamoros.

Song—Selected.

Minutes.

Roll Call—Answer with a verse of Scripture on Work.

Business.

OUR STATIONS IN MEXICO.

Recitation—Won't You Divide?

- Questions*—
1. What church claims to have done the first mission work in Mexico?
 2. Who was certainly the first to circulate Bibles?
 3. When did the Methodist Episcopal Church begin its mission?
 4. In what condition was the country at that time?
 5. What was Dr. Butler's desire?

6. How did the Jesuits regard this?

7. What course did Dr. Butler pursue?

8. What is our Church doing in Mexico?

9. Why are most of our missionaries out of Mexico now?

10. Who of our missionaries stayed in Mexico?

11. What must we do now for their help?

Story—Lolita.

Reading—Seeing a Real Battle.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

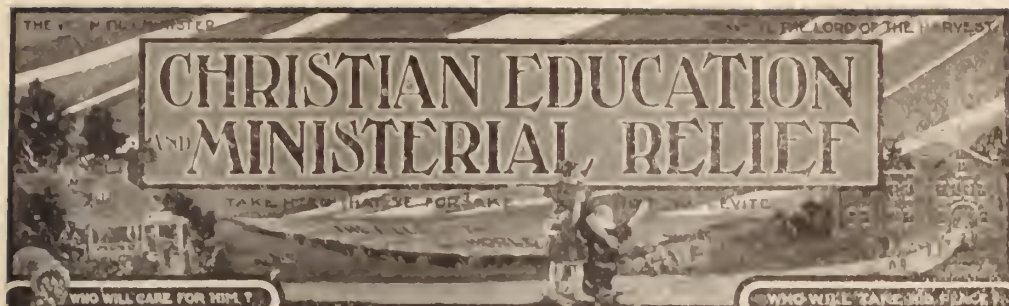
Before the meeting have tapes cut long enough to reach from Nashville on the Map, to the various stations. As each is mentioned have a child pin a tape from Nashville (the Committee's headquarters), to the station in question.

Let the children learn "Our Stations in Mexico" and repeat in concert. The little rhyme will tend to make them remember the names more easily.

Impress the children with Mexico's great need of their prayers at this time. For until Mexico becomes a Christian country, revolutions are likely to occur frequently.



Miss Dowd's School at Kochi. Under this one shed much is done—ablutions, ironing and washing clothing, preparing vegetables, washing rice, dishes, pots, etc.



Address all Communications to
 REV. HENRY H. SWEETS, D. D., SEC'Y.
 122 Fourth Ave., Louisville, Ky.

Make all Remittances to
 MR. JOHN STITES, TREASURER
 Fifth and Market Streets,
 Louisville, Ky.

PRAYER FOR OLD AGE.

"Oh, most merciful God, cast me not off in the time of my old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may continue to the last; and that I may be comforted and supported that I may leave my testimony of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."—*Archibald Alexander.*

A HERO OF THE NORTH.

STUART G. STEELE.

THE world is quick to recognize some of its heroes and lauds the men who on the field of battle win great victories, but there are those, oftentimes, who on the harder field of life fight the good fight of whom the great world does not hear, or hearing, values them far too lightly. Yet these are the men, strong and brave and true, who win real victories. One of them was Cyril R. Jamieson, the Presbyterian missionary at French River, Canada, a notice of whose death appeared in the papers some time ago.

He was young when the call came—just in the flower of his manhood—but his attainments at Toronto University

had given promise of a useful and brilliant career. Indeed, the papers spoke of him afterwards as one of the coming leaders of the church, and well he might have been. After his university course and a short career in journalism, he took his place "on the firing line" of Home Missions, laboring for a time near Parry Sound. Then he went to French River, and in a small milling village, many miles from the railway, faithfully and well he worked. It was not an easy field, and Mr. Jamieson did not spare himself in the work. In summer, on Sunday morning, he would go out to the fishermen on the Bustard Islands, four miles out in the bay, hold-

ing service with them, and coming back for the evening meeting at the village. Latterly he took up the work at the newly opened port, "The Key," ten miles down the shore, and had a morning service there, often traveling in and out among the rock islands in his small gasoline launch, a rowboat in which he had placed an engine, when much larger boats would not venture from the harbor.

In the winter he went with his dog team along the line of the new railway, visiting the construction camps, telling the men the glad story of salvation. One trip he went as far as Parry Sound, seventy-five miles, and on the return journey was lost on the bay, out all night on the ice! So he worked, and in his work he was ably assisted by his devoted wife. For in the village a Ladies Aid was organized, and a building fund for a church commenced. There were discouragements, many of them, but with heroic spirit they were met and overcome. And a grateful people appreciated their minister and his wife. When their house was destroyed by fire this spring, and the young couple, having lost almost all their belongings, spoke of moving, a fully signed petition urged them to stay, and in the fall the building of the church was commenced.

But the call came. And the manner of Mr. Jamieson's death was a fitting end of his unselfish work among us. In trying to ascend rapids on the Bad

River, his launch was capsized and wrecked. With his wife and another lady, he was left stranded on an island of rock in the midst of a wide river with treacherous undercurrents. For two days and nights they were there without food or shelter, while parties from the French, not knowing the route they had taken, were searching vainly in other directions. On the morning of the third day Mr. Jamieson decided to try and swim to the mainland, hoping to reach a fisherman's shack at the mouth of the river and there to obtain help. So after prayer, and with the words, "Remember, whatever happens, it is all for the best," he left them. He would signal from the high rock on the other side of the far channel, he said. He never reached the rock. A few hours later the rescue party from the French found the two ladies. Some days afterwards they found his body. Now, the whole community mourns his loss.

Why was he taken, when we need men of his spirit so much on the firing line? Why? We do not know. But of one thing we are sure, that safely he has crossed the great divide, and that in Immanuel's Land he will hear, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

And the story of his life work among us is a call to action, that, loyal and true, brave and faithful, we should strive for the King.—The Presbyterian (Canada.)

HAMPDEN-SIDNEY COLLEGE.

ITS THREE-FOLD SERVICE TO STATE, CHURCH, EDUCATION.

HAMPDEN-SIDNEY COLLEGE opened its doors on January 1, 1776. It has, therefore, just entered upon its 139th year of unbroken life, with a record of service to God and country that is astonishingly rich and fruitful. In point of age Hampden-Sidney stands second among all the colleges of the Southland, and tenth among all the institutions of learning in the Western Hemisphere. It is older by six months than the Declaration of Independence, and older

by thirteen years than the Constitution of the United States. During more than a century and a third, covering the lifetime of four generations of men, it has never closed its doors except in vacation.

The college has always stood for the things that are best in culture and character. Never a large institution (the largest student body ever enrolled numbered only 155), she has placed the emphasis upon quality rather than quantity. As a college



Hampden-Sidney Campus. Main Building in the Background.

of liberal arts, she has striven to give to her sons that broad and thorough training that will best equip them for the work of life. The extent of her literary impress is shown by the fact that nearly one-half of all her matriculates have entered the learned professions—Teaching, Preaching, Law, and Medicine. More than four hundred of her sons have devoted themselves to the various departments of educational work. She has trained thirty-one presidents of colleges, universities, and theological seminaries, and one hundred professors in like institutions. More significant still is the fact that from her faculty, or from her student body, have gone forth the founders of seventeen institutions of higher learning, North and South.

In the matter of *patriotic service*, Hampden-Sidney's contribution to the history of State and nation has been extraordinarily large, and it is out of all proportions to her numerical strength. Five times since the College was founded the tocsin of war has sounded, and in each of these wars her sons have rallied to their country's standard, viz., the War of the Revolution, the War of 1812, the Mexican War, the Civil War, and the Spanish-American War. Three times have the students of the College *enlisted as a body* and marched to the battle's front as the "Hampden-Sidney Company."

Furthermore, the service the College has rendered in times of peace is scarcely less remarkable. Hampden-Sidney has furnished one President of the United States. Her sons have sat in the cabinet and have gone as ambassadors of their country to the courts of Europe. Thirty-four of her alumni have been members of the Congress of the United States (Senate and House). In the brief four years of its existence, nine Hampden-Sidney men sat in the Confed-

erate Congress, including its brilliant speaker. She has trained nine Governors, who have served in six States—from Maryland to Missouri. In addition to those who have adorned the bench in other States from New York to Florida and California, and in the Philippine Islands, sixty-seven of her alumni have sat upon the bench in Virginia alone, and one hundred and twenty have served in the Legislature and in Constitutional Conventions in that State.

But in another field of high endeavor Hampden-Sidney has played an equally conspicuous part. Her sons have ever stood at the forefront of every great enterprise of the Church of God. From the shores of the Chesapeake to the heart of far Cathay, from the frozen hills of Alaska southward to the equator, they have served, and are still serving God and their fellowmen with rare devotion. In the history of the Church of God, at home and abroad, there would be many a void and vacant page if the work achieved by Hampden-Sidney men were blotted out. She has sent into the ministry of the Gospel more than five hundred men, a number equal to one-half her total graduates. While a large majority of these were Presbyterians, yet the ministry of five denominations has been enriched by Hampden-Sidney men, and she has trained three bishops of the Episcopal Church, including the present bishop of Virginia. Besides more than a hundred men who have pursued their theological studies elsewhere, twenty-six and one-half per cent. of all the matriculates at "Union Seminary in Virginia" during ninety-six years were Hampden-Sidney students. Of three hundred and three ministers on the roll of the Synod of Virginia, eighty-six are Hampden-Sidney men. Of twenty-seven missionaries, nine are Hampden-Sidney men.

Law and Medicine, also, which, together

with the Ministry, are properly classed with the learned professions, have drawn more than eight hundred men from among her student body.

Hampden-Sidney College is doing more efficient work today than at any time in her long and honored history. Of the men whom she has trained for advanced educational work, forty per cent. are now in active service, and of the men sent into the ministry, nearly one-half are "in harness" today.

A college that points to a record so distin-

guished challenges our highest admiration, and deserves the cordial support of all who believe in the essential value of Christian education.

THE NEEDS OF THE COLLEGE.

Additional endowment	\$150,000.00
A new gymnasium	25,000.00
A new science hall	75,000.00
Two additional residences	10,000.00
An additional water supply	8,000.00

OUR PRESBYTERIAN EDUCATIONAL INSTITUTIONS.

THE Executive Committee has just completed one of the largest tasks ever undertaken for the educational system of our Church. They have on the press a book, "Our Presbyterian Educational Institutions", which gives pictures of all the theological seminaries, colleges, academies, institutes, etc., and pictures of the presidents and principals.

It also contains a brief statement of the special features, interesting historical facts, and needs of all of the educational institutions connected with the Church.

It is our purpose each month to give some information concerning this great department of the Church's work in the SURVEY. We take great pleasure this month in presenting a photograph and a brief statement concerning the oldest of our colleges, Hampden-Sidney College, at Hampden-Sidney, Virginia, now enjoying an era of great prosperity under the presidency of Rev. H. Tucker Graham, D. D.

Right at this time a great Synod-wide Campaign for a large increase in the Endowment of this College is be-

ing carried on under the efficient leadership of Rev. A. C. Bridgman.

We hope to publish similar sketches of all of our institutions, giving them in the order of their establishment.

At the meetings of Presbyteries and Synods last Fall scores of conferences on educational matters were held and many addresses on Christian Education delivered. Many of the Presbyteries have planned to hold conferences this spring.

The next General Assembly, to be held at Kansas City, is to be called an "Education Assembly", and two evenings have been set apart for the consideration of this work. The Executive Committee is planning an extensive exhibit of all of the educational work of the Church to be set up in the church where the Assembly meets.

We have printed for free distribution some leaflets of great merit, setting forth the vital importance of Christian Education.

We are helping a number of the States to plan campaigns which we hope will result in deeper interest and a more liberal support of all of our Educational Institutions.

THE CHURCH'S RESPONSIBILITY.

DR. S. S. JOLLY.

THE watchword of the General Conference of the Methodist Church has been, "Get on the firing line." This is a fitting cry for the victorious host, now become a world-power for righteousness, and urging its campaigns on the crowded throngs of the city and on far-off fields in distant wilds.

As department after department of the Church takes its place, we wonder what must be the place of the Board of Ministerial Relief? Caring for the wounded and worn-out, and cheering the widows of the heroes departed. It might properly be called the Red Cross Society of the Church.

Our plea is deeper than sympathy, even though sympathy has its place. It has its foundation, in the first instance, in a well-grounded principle of economics. It used to hold that wages were considered to be a remainder after the expense and profits of the business were deducted, but now it seems to be a sound economic principle that wages must be paid according to the efficiency of the worker, without regards to the expense, profit or loss of the business in which he is employed.

THE PREACHER'S WORK.

Does not this give us a ground for believing that there ought to be a strong economic reason for the support of the veteran preacher? He is working for the Greatest Concern of the ages. He is not making clocks, nor has he created machinery for new devices, but he has labored, and is working now for his Lord. He has told and can tell now with a tremor and a thrill the "Old, old, story" that saves men. Who can pay the man who brings joy in the presence of angels? As long as he lives he should be a profit-sharer of the great cause in which he has labored, and a just provision should be made

for his loved ones. As long as the work goes on which he has started, he or his should share in the returns.

Society is an organism with its individuals related and working for a common good. We pay taxes and go to bed and sleep content with a knowledge that the policeman watches through the night and safeguards our homes. Tax-payers share the burden and by a community of interests, secure a condition which would be impossible were each individual called to work alone.

SOCIETY'S WATCHMAN.

The preacher is society's best watchman. His labor and life, his leadership and love, his message and mission prevent more crime and safeguard more communities than any other power in the world.

Upon this ground we appeal for the comfort of those who have brought you peace and social contentment, that you have a care for those who have grown gray and are worn out maintaining the felicities of youth and establishing the joys of your old age.

The voice that echoes the joy of the wedding bells, that stands at the altar as men are rescued from sin, that trembles with emotion and assures with hope by the side of your dead, which calls your boys and girls to nobler and better lives, must not be forgotten. The preacher must be remembered and supported when age and infirmity sap the strength and vigor of better days.

To-day, as the tramp of hurrying feet go forth to battle, and the cry of the valiant echoes the faith of our Church, may God bless the heroes of the glorious past and save their children to be the leaders of a victorious future.

"As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff, they shall share alike."

Veteran Preacher, December, 1912.



REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—MEXICO.

THE political situation in Mexico is, if possible, worse than ever.

Both sides are fighting under the black flag. Under any such government as prevails, or has prevailed for some time past, the use of the words "treason" and "rebellion" seems ridiculous. We believe that General Carranza would, if he could, have his side of the controversy conducted in a different way, but he does not seem to be able to control his subordinates. It was probably because he knew that he could give no guarantees as to what they would do that the attempted negotiations between him and President Wilson through Mr. Wm. Bayard Hale came to naught. The newspaper correspondents may have been doing injustice for sensational purposes to General Villa, but if they have not he is a barbarian of the first water, and any government set up in Mexico in which he might exercise the controlling influence would probably be little, if any, improvement over the present one.

We suggested some time ago, in view of the manifest undesirability of American intervention alone, the idea of international intervention to put a stop to the present carryings on of the Huerta Government and of the so-called constitutionalists, as well, in order that the legitimate interests which the whole civilized world must have in such a country as Mexico might be taken care of. We have been

pleased to see a very able discussion of this subject in one of the publications issued by the Bureau of International Conciliation. The trouble about it in this case, however, is, that the work of establishing an international police force will necessarily require so much time that not much would be left in Mexico worth being taken care of to any of the countries concerned before it could be applied to that country.

The Outlook, of New York city, has been advocating, very sensibly it seems to us, an arrangement between the more important countries of the Western Hemisphere, the United States, Brazil, Argentina and Chile especially, by which they should unitedly intervene and attempt to restore order. Such a united movement would greatly simplify the matter and do away with many of the difficulties and inconveniences and evil consequences that would inevitably attend intervention by any of the countries mentioned. Whether or not this suggestion will prove practicable, however, we are now unable to foresee. Our Washington government is dealing with the matter with fuller information, both of the facts and the questions involved, than it is possible for any one else to be possessed of; and we have unbounded confidence both in the wisdom and the high Christian motives that are controlling President Wilson and Secretary Bryan in all their hand-



Federal Soldiers at Matamoros.

ling of this difficult and delicate matter. We should not forget also that Providence has not abandoned its control of affairs in Mexico, and that they are being overruled so as to work out the divine plan for the establishment of Christ's Kingdom in that land and in the world.

Letters from the field published in this number of the Survey tell the story of our own work as it is being carried on at present. Matamoros is the only point where the regular work goes on. Mr. Shelby and Mrs. Morrow were both at Montemorelos until Mr. Morrow had to leave on account of an injury to his hand and had to go to Monterey to place himself under the care of a surgeon. At this writing we have not heard whether he has been able to re-join Mr. Shelby at Montemorelos. We do not regard either of them as in any danger of their lives, but they are not able to do anything more than look after the property at Montemorelos and visit the people in their homes. The regular exercises of the school have, of course, been suspended temporarily.

NEW BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions of the Presbyterian Church of Korea was organized by the General Assembly of that church, which met a little more than one year ago. This board began its work by sending its first foreign

missionary to one of the islands of the archipelago lying between Korea and Japan. Some pioneer work has already been done in these islands by Rev. H. D. McCallie, of our mission, working from Mokpo as a central station. At its last meeting the Korean General Assembly issued a call for one thousand dollars, to be raised by the native churches for missionary work in China, and asked that a distinct territory in China might be set aside for its foreign mission field. Although this may seem a small beginning for a new and distinct foreign missionary enterprise, it seems to us to have great significance.

Some time ago the question was raised whether the immense task of supplying China with the number of foreign evangelists necessary to meet existing conditions might not be greatly lessened if it should be found practicable to utilize some of our Korean Christians for that purpose. It is recognized that a Korean missionary in China would be in some respects under a handicap. China for long years looked upon Korea as one of its subject provinces, and had no very great respect and consideration for the Korean people. We see no reason, however, why individual Korean Christians possessing the qualities of vigor and force, which the Chinese admire, and in addition to that, the fiery evangelistic

zeal which has thus far characterized the Korean Church far more than it has the Church in China, should not easily overcome the handicap referred to.

With reference to the language problem, educated Koreans are already familiar with the Chinese written language, and would have little difficulty in mastering the spoken dialect in a short time. Those Korean ministers who came originally from the uneducated masses would nevertheless be on very decided vantage ground as compared with any Western foreigner so far as the Chinese language is concerned, and would probably be able to acquire a speaking knowledge of it in one-third of the time required by the man from the West.

' DEATH OF MRS. A. A. MCFADYEN.

A cable dated January 17, brings the sad news of the death of Mrs. A. A. McFadyen on that date at her home in Hsueh-on-fu, China. Dr. and Mrs. McFadyen had only recently returned from their furlough home, and were looking forward with eagerness to another eight years of service, with conditions so wonderfully changed and opportunities so greatly enlarged as compared with what they were during their term. The mere announcement by cable is all we have received as yet. We hope to have an account by letter of the circumstances of her sickness and death in time for publication in our next issue. The tender sympathy of many friends in the homeland will go out to the bereaved husband, and let us also not forget to remember the bereaved station in our prayers.

THE CENTENNIAL OF AMERICAN MISSIONS IN INDIA.

Some very interesting meetings have recently been held in Bombay and Ahmedagar, India, in celebration of the centennial of American missionary

work in India. Dr. S. B. Capen,* president of the American Board, was present at the Bombay meeting and read a letter from President Wilson, in which the President said:

"I feel that I should not let the occasion pass without a word of recognition of the great educational, Christianizing and civilizing benefits which have accrued to that part of the world through the devotion of those self-sacrificing and self-forgetting men and women who, for the sake of a righteous cause and the good of humanity, exiled themselves from home and friends and country."

It will be remembered that the East India Company which controlled the situation in India one hundred years ago, endeavored to exclude all foreign missionaries from the country, on the ground that their work would probably result in complications and disturbances which would interfere with the company's trade. There was a fierce struggle in the British Parliament, in which William Wilberforce led the forces which demanded religious toleration and the privilege of carrying on mission work, and in which he was finally successful.

Since that day some of the finest testimonials ever given to the value of the work of foreign missions have been those given by many of the great men who have represented Great Britain in the government of India.

Dr. Capen in his admirable address at the Bombay meeting told of the century of development of the Christian Church in America, claiming that "God's blessing has come to our nation largely because a hundred years ago we came out of our provincialism and narrowness and began to live for others."

*Since the above went to press, the cable brings news of Dr. Capen's sudden death in Shanghai. He was en-route home from the Bombay Conference, by way of China and Japan, visiting the mission fields.



Girls of the Matamoros School.

A SUNDAY IN MATAMOROS.

REV. H. L. ROSS.

The last Sunday of November all the ministers, native and foreign, in this part of our field, gathered in Matamoros for the regular "Fifth Sunday Meeting." The three services were well attended, the congregations ranging from 125 to 150.

The night service was especially attractive. Two girls of the Boarding School received Bibles as premiums for having recited the Shorter Catechism. This makes eight premium Bibles and three Testaments that the pastor, Rev. C. A. Guthrie, has given out to members of the Sunday

School in the last few months. A recent graduate of the Boarding School and a pupil were received into the church and the Lord's Supper was celebrated.

It is gratifying to note that the hardships of war have seemed to increase the spirituality of the church. Two of the families have lost a member in the recent battles, and others have a father or a son at the front.

Most effective work is done on Sabbath afternoon by the girls of the school. Immediately after dinner all



Fiesta—Matamoros Plaza.



Members of the Mexican Mission.

enjoy the "quiet hour," and you would not imagine that so many girls were in the house with you. At 2 o'clock there is a call to study and from then on until church time, with the exception of an hour or so for supper and rest, the great fundamentals of the Christian religion are taught in the Bible, Catechism and hymns. No one can measure the extent of this influence, when these girls shall go out as teachers or to form their own homes. It is a beautiful sight to slip into the parlor and see Miss McClelland with half a dozen little tots piled around

her looking at the pictures in the "Beautiful Stories," or to return a little later and find the whole company in a semi-circle around the room singing the gospel hymns.

There is a great opportunity for mission work open here for some young woman equipped to direct the domestic science department. May the Master lead the the right one to volunteer for the place.

If more information is desired write to Miss Alice J. McClelland, Matamoros, Tamaulipas, Mexico, Brownsville, Texas.



In the Streets of Matamoros.



Photo by Robert Runyon. Some of the Constitutionalists Officers.

INTERVENTION NEEDED IN MEXICO.

REV. H. L. ROSS.

It is reported that Ex-President Taft secured from government specialists the following calculation of the cost of armed intervention by the United States in Mexico: 200,000 men for two years, at the cost of \$1,000,000 per day and a sacrifice of 50,000 lives.

Rev. A. B. Carrero, of Dallas, Tex., a native of Mexico and a Presbyterian minister, well says: "We need inter-

vention! Yes, we do. But not the intervention of soldiers with cannon and firearms. We need the intervention of Christian soldiers, Christian teachers, and missionaries, who will devote their time, their energy and their lives to the betterment of Mexico. The best weapon is the word of God. The best Mexicans are those who are Christians."



Review of Soldiers of Blanco's Army.



Photo by Robert Runyon. Six Cannons Captured at Victoria by the Constitutionalists.

CONDITIONS OF THE EVANGELICAL WORK IN MEXICO.

REV. LEANDRO GARZA MORA.

It was about thirty years ago that the work of evangelization began in earnest among the Mexicans. The opposition of the Roman Church has been tenacious. They have used every means in their reach to hinder the work, even sacrificing seventy workers and believers, whose deaths were the result of papal fanaticism.

But the work has overcome all obstacles, and has been established in all the States of the Republic. Thousands of churches have been organized, many church buildings erected, great schools and colleges built up, and there are one hundred thousand members in the churches of the evangelical denominations.

The work extended slowly but surely until the outbreak of the civil war, which began November 20, 1910, and continues even more terrible than ever. As is natural, this bloody war has paralyzed the work in almost all the field; but it has not destroyed it, as with joy we have noted on visiting some of the congregations and families that they are as faithful and enthusiastic as formerly, and even more so. Such great suffering and misery have seemed to revive their religious sentiments. But the collections have diminished very much, both because most of the ministers are in the Revolution (though some are with the government forces), and also because the price of everything has gone up. Of course, our native

ministers are suffering a great deal.

Yet we have well grounded hopes that when this fratricidal struggle is over, an epoch of great prosperity will follow, and our churches will extend their sphere of activity and influence, since we believe that many Mexicans of evangelical faith will have places of importance in the government, and will help very much in the support and propagation of the gospel in Mexico.

There is not an evangelical church in the Republic that is not praying to God for the peace of the nation, and we trust that our American brethren will aid us with their prayers also. Indeed, the work needs the sincere sympathy of Christians the world over, since it is the Lord's work and has as its object the conversion of souls. Even in the midst of circumstances so lamentable as those through which the nation is passing, caused by the long and bloody civil war, we are continually finding proofs of the presence and approbation of the Lord in our work. The times that we have visited some of our congregations we have had evidence of the work of the Holy Spirit in the hearts of sinners. In Clementina there were seven additions to the church and three at Cruz during a series of services. These conversions are wonderful, some of the persons being notoriously dissolute and others very fanatical.

In Brownsville, Texas, there is an artisan of a very fine family of Monterey, who lived a very dissipated life and hostile to the gospel. A member of the church invited him to attend a series of services. He was converted and has given proof that it is the work of the Spirit, since he has abandoned his past manner of life and is now an active and enthusiastic officer of the church.

Because of the unfavorable condition of our field, the permanent committee of the Presbytery asked me to work for a while in Texas. Thus, I come with my family, partly on account of the danger and in part to escape the high cost of living from which the greater part of the country is suffering so sorely, since the war has consumed everything. My headquarters are therefore at Brownsville for some time.

OUR WORK IN MATAMOROS.

MISS ALICE McCLELLAND.

I wonder if, in these times when Mexico is a synonym for anarchy, wholesale murder and crime, the Pres-

byterians of the South know that the Girls' College at Matamoros is grinding away as though there were no such thing as war? Does the Church realize that the school only lost three weeks of work on account of the war, that a month after the battle the missionaries returned to their places and began work as usual in September? If not, the present writing will serve to inform the people of the church that at least one part of the Mexican work is intact and "doing business at the same old stand." The school is being run shorthanded, to be sure, but we will have to expect that as long as we have to employ teachers who are not missionaries to do the work. Our Domestic Science teacher's parents were afraid for her to return on account of the war, so the missionary in charge has added the sewing classes to her other duties and the cooking classes "are not" at present.

One wonders just what the idea of the church is concerning Mexico. We have asked for volunteers for the work, and there are nibbles, but no bites. "Conditions are such that no new workers will be sent till peace is established," we are told. Yet we wonder what will become of our work in Mexico if the war lasts ten years, as it may. Will



Parade of Constitutionalists Soldiers, September 16th, at Matamoros, Mexico.



Matamoros Girls' School—Teacher's Room.

the Presbyterian church cease to work in Mexico? Do we believe that the mission work that has already been done has been wasted, and that the Lord has decided not to evangelize Mexico after all? "Now," you will say, "that missionary is cross and impatient and wants the Committee to send a volunteer down there when 'conditions are such,' etc." Well, the missionary may be cross, but she certainly wants the Committee to send her a volunteer, even though the "conditions are such." Of course she can see the Church's view and realizes that there are good reasons for not sending missionaries to Mexico at this time, and all that, but she respectfully begs the church to remember that one gets just as tired when one is doing two people's work when there are perfectly good reasons for having to do it as when said reasons do not exist. What the missionary does ask for is a young woman who is a trained domestic scientist and seamstress, to take charge of the industrial part of the work. We realize that the place will not be an easy one, that the work will be hard and the difficulties many, but is there no young woman in the Southern Church who is willing to undertake it for the Master?

Speaking of "conditions," Matamoros is rapidly becoming normal. Since the taking of Victoria by the Constitutionals the fear of the return of the

Federals has disappeared, and many of the families who have refuged in Brownsville all summer are returning. In the last few weeks many wagonloads of furniture have crossed the international bridge, bound for Matamoros. From present prospects Matamoros has seen all the war that was intended for it. A new missionary would hardly know there was a war in progress and would certainly not be disturbed in her study of Spanish thereby.

Another mighty good reason why a missionary ought to be getting ready to work is because the Protestants have the best opportunity we have ever had to work. Here in Matamoros our school is in great favor because we lent the house to the Carranzistas for a hospital after the battle. The fact that we began work in September has had its influence with the officers also. That a college for young ladies could be conducted in a town full to the suburbs with Mexican soldiers spoke well indeed of the officers in charge of the soldiers, and they appreciate our trust in them. The girls have made themselves useful in the hospitals, caring for the wounded and making sheets, pillowcases, etc.

They have made for themselves a very enviable reputation for usefulness and good behavior at the same time, and the missionary takes a good deal of pride in this same reputation.



Matamoros Girls' School—Teacher's Room.

The Constitutionalist party is opposed to the Catholic Church, and all the convents and church schools are closed in the territory where they have power. They even contemplate the complete separation of the Mexican Catholic Church from Rome, the removal of the images from the churches and the purification of the priesthood.

The only services in Matamoros at present are in the Protestant churches. The Catholic church has been closed for weeks. Many of the soldiers attend our services. We are going to enter on the Golden Age for mission work in Mexico. Isn't there some young woman who wants to share in the harvest?

SOMETHING CONCERNING THE CONGO NATIVE.

REV. N. G. STEVENS.

In compliance with the request of a friend who wrote asking that certain information concerning the native, such as his home, dress, family relations, way of making a support, diet and preparation of food, diseases and treatment of the sick, be sent home for publication, I am writing this article.

Of course, on account of a short sojourn, my knowledge of such is limited.

First, their homes, and I may say here that these as well as other things, vary greatly, according to the different tribes. The houses are small, six by eight feet; some much larger; others smaller. These are made by driving little posts, or sticks, into the ground, and tying to these similar sticks with "Inkodi" (a vine like the wild grape-vine), which is greatly used in all buildings. In other words, it is the native nail. The next process is the daubing and filling in between these sticks with mud.

The roofing is very simple, being done with grass or palm leaves, though it requires some skill to put the latter on.

The accommodation for ventilation in these houses is poor, as they have usually only one door, no chimneys nor windows. The doors are small; I have seen them less than two feet wide; the owners of these were small.

If the cooking is done inside, a fire is made somewhere in the center on the ground; they have no floors. Fancy being caught in one of these little huts

during a rain while the cook is preparing a meal of dried field rats, grasshoppers, and the like.

As one would expect, the homes are nearly void of furniture, which consists of such things as a few old earthen vessels, mats used as beds, one or two benches or blocks upon which they sit, and maybe a table. I am speaking more of the native who has not been influenced by the foreigner, for in other homes you find more modern furniture.

I now turn to a more delicate subject—the dress, and since the natives have no delineators and fashion books they have but little uniformity in their dress, which varies all the way from *nihil* to a white suit, tie and collar, shoes and a walking cane; and then, very frequently, over all this a cloak of haughtiness. The more common dress for the men is two yards of cloth tied around the waist, which makes a simple, but neat appearance.

It is a very common thing, even here at Luebo, to see little children with nothing on, save a bell tied around them, or bracelets fastened around their ankles.

Tattooing is also a widespread custom among the natives, and its favorite places of attack are the face, especially the forehead, chest, and the arms. This must be a very painful operation, as it is necessary to insert a sharp bone, or other instrument beneath the skin. But they bear it heroically. A

similar practice is that of filing the two large front teeth to a sharp point. Also shaving the heads with a sharpened piece of tin, iron or steel.

The fact that a man is rated according to the number of his wives, shows that family relations are not what they should be. The woman's lot is one of continual drudgery, she being not only the household servant, but must also work the fields, bring the wood and water. She is not considered man's equal, and is not allowed to eat in his presence. But strange to say the father is devoted to his child, and if a mother fails to care for it properly, she is the sufferer by it.

I think the dowry paid for a wife is about fifteen pieces of cloth, or eighteen dollars. Though the Lulua custom, and probably others, is that the father can demand money at any time, and unless it is given, take his daughter back again, to sell to some one else.

There are numerous ways for a native to make his livelihood. If he has an aricultural trend of mind, practically all he has to do is to plant his corn, sweet potatoes, peas, peanuts, tomatoes, rice, and other things, and nature does the rest. When sweet potatoes are once in a field it is almost impossible to destroy them. The manioc, or cassava root, is one of the principal products, as the bread is obtained from this. If he is inclined to be a herdsman, or poultry man, then he has his goats and sheep, chickens and ducks.

Others are good in the industrial arts, being able to make pots and various kinds of earthen ware vessels. we use the large native jars for drinking water. They also make mats from the papyrus and palm trees.

Then too, the traders and company people employ lots of natives for bringing rubber and doing other work.

They are sharp and shrewd in trading, which is the occupation of many. Every Saturday, at Luebo, the market is held, where people for miles come

to exchange their goods, which consist of jars, mats, baskets (all varieties, large, small, open and closed), vegetables, palm oil, soap made from this oil, rats, and many other delicious things. I should have said that certain tribes are great hunters and fishermen—hence their way of support.

The diet, as already touched upon, ranges from little ant, or grasshopper meat, to hippopotamus, or elephant meat. The two principal foods are matamba (native greens) and the manioc, which is made by drying the cassava root and beating it into meal which is cooked with palm-oil into a kind of dumpling. Chicken is also prepared with the oil, or palm nuts. Most of the missionaries are fond of these two latter dishes.

The diseases consist of all kinds of sores, eczema, fevers, wasting and sleeping sicknesses.

Yesterday, Mr. Crane and I made a visit to the sleeping sickness camp, where we saw a very sad place. This camp is situated out in the woods, where the victims of this disease are carried.

There were only four occupants, three women, and a little girl, and judging from the looks of one of the women, who was nothing but skin and bone, there will be only three left after a few days.

On the left side of the road, as one approaches the home, are the graves of the former patients, and the present ones sit at the door watching these graves and wondering how long before they too shall be carried and buried, for it might be said to them like to Sapphira of old, "Behold, the feet of them which have buried your companions are at the door and shall carry ye out." But the hospital, which we hope to have soon, will greatly relieve their sufferings. Query, where is the physician who will take charge of this work?

Luebo, Congo Belge, Africa.

ANOTHER ILLUSTRATION OF "AFRICA'S CRYING NEED."

REV. R. D. BEDINGER.

TWO weeks ago this message came from Mutoto: "Mrs. Rochester is down with another attack; she has fever with it and is suffering very much." Mrs. Rochester's husband and Mr. Smith were off on an itinerary; Mr. and Mrs. McKee were here in Lusambo, having come to bring Mr. and Mrs. McKinnon to their new home and to conduct Mr. Hillhouse back to Mutoto. Thus Mr. and Mrs. Allen were alone with the sick. Mr. and Mrs. McKee and Mr. Hillhouse departed at once.

Two days later came a second message, "Mrs. Rochester is worse; the pain is more acute and we think she has appendicitis. Can you not secure the State physician and come with him at once? Remember that by the time the doctor gets here, if he starts promptly, Mrs. Rochester will have been sick ten days. Urge him to come prepared to operate in case of an emergency." The commissaire of the district was immediately informed of the situation and the services of the physician requested. Both were exceedingly kind and sympathetic. The doctor was willing to go, but declared emphatically that an operation at Mutoto was impossible. Let the reader pause for a moment and try to solve the problem of converting a low pitched mud house, poorly lighted, with grass roof, and mats for ceiling, into an operating room. He urged that she be brought to the hospital here, but he had never been over that route and could not fully appreciate the impossibility of conveying by hammock the sick over the 125 miles of rugged hills and deep gorges, to say nothing of the danger of exposure to heat and rain. I urged that he start immediately prepared as best he could be to operate as a last and heroic effort to save life. So, it

was decided. The commissaire thoughtfully sent a swift messenger to Lulabourg with orders for the doctor there to proceed at once to Mutoto to assist Dr. Russo.

There was no time to call a caravan from the villages and I was forced to choose my men from the work line, leaving Mr. McKinnon, who had been on the station barely a week, a greatly depleted force with which to carry forward the work of building, made more urgent by reason of the fact that the rains had commenced.

At 10:30 o'clock the next morning we were ferried across the river and the four days' journey begun in earnest. Then our troubles began. On the river bank we found one of the doctor's bundles. The porter had deserted. The load was given to a hammock man. In less than a mile we found another bundle in the path and one of the men lying beside it as if dying. He succeeded in fooling us completely for he quickly recovered as soon as we were out of sight, so the natives of the village informed us upon our return. We called the chief of the village and asked him to furnish us a man. After a long time he returned and said that he could not find one willing to go. I put one of my hammock men under the box and off we started again.

The doctor is a very heavy man, weighing nearly two hundred pounds. He should have had twelve hammock men. He had only six. He made the mistake of riding up and down the hills as well as on the levels with the result that very soon another man fell out. I saw that we should never arrive at Mutoto at that rate and I suggested my going ahead rapidly to a village where we have a church and an evangelist feeling confident that enough men could be secured there. Alas! the news that a State officer was on the road arrived

ahead of me and the best that could be done was to secure three men. One of these refused point blank when he saw the doctor's size. The others would agree to go only to the stopping place for the night. I gave the doctor two more of my hammockmen. Picking up four men along the way we finally reached the village where we were to sleep.

The chief with the assistance of the soldiers succeeded in finding six men whom we pressed into service the next morning. Happily before noon we met a messenger with the word that Mrs. Rochester was much better and not to come unless already started. Remembering that the other doctor would reach Mutoto in a few days, we decided to turn back after having made about 35 miles or nearly one-third of the distance. Ten days after the commissaire's order left Lusambo the doctor from Luluabourg arrived. He was not sure that her trouble was appendicitis, but he advised that she go at once to the Pool or to Boma for an operation. Think of the expense to the Mission which that will entail. Think of how it will cripple the work at Mutoto for two of its most efficient workers to be absent for several months. Think of what going home for medical treatment has cost the Mission during the past year—Dr. and Mrs. Coppedge, Mr. and Mrs. McQueen, Mrs. Martin and baby. Why, the cost would more than pay the traveling expenses and first year's salary of one doctor. Think, too, of the anxiety, wear and strain upon those that remain which unfits them for effective service and lays them open to the ravages of malarial and other diseases.

Our hearts are brimming over with joy at the very thought of soon having a hospital with a trained nurse in charge at Luebo. This will relieve the situation there but *not* at Mutoto, where there are now seven missionaries, three of them ladies. In case of sudden and severe illness it would be

fatal to attempt to take the sick to Luebo and it would require anywhere from ten days to two weeks to secure the services of a physician. By that time perhaps—well, his services might not be needed. Will not some friend provide the means for a hospital at Mutoto?

Last Sunday our native carpenter was taken sick with pneumonia. We wanted to send him to the hospital of the State. His sister-in-law and friends strenuously objected. They frankly admitted that they trusted in their heathen customs and "medicines" and said, "Leave him to us and we will tie our 'fetiches' to him, rub him with our 'medicines' and he will recover." We explained that his life was in the hands of God, but that God had given the doctor wisdom with which to combat disease and to provide a nice bed and house in which to treat the sick; that God expects us to trust in the means which He provides as well as in Himself. At last they consented though with evident reluctance.

It seems to me that there is some similarity between this incident and the attitude of the Church toward her African missionaries. The friends of the unfortunate native are ignorant and superstitious. The Church cannot plead ignorance of the needs here. She is not superstitious. But is she not guilty of withholding from her missionaries the means that God blesses for the preservation of their health, energies and lives? Did she not say, in effect, to the large force of new workers recently sent out, "We are glad that you are willing to go out to the relief of the hard pressed force on the field, the field which has been called the 'Grave yard of missionaries,' but remember there is no doctor there, and there is none in sight, nor is there a single hospital; if you get sick you must simply put your trust in God." France attempted to dig the Panama Canal, but only succeeded in digging a hole large enough to bury the dead, victims of

fever and other diseases. Then the United States took up the task. She began a determined crusade against the mosquito, built costly hospitals and sanitoriums, sent an army of scientists, physicians and trained nurses to take charge of them then and only then was the accomplishment of the task rendered possible. Can the Church afford to do less for her workers who are not engaged in digging ditches but in digging out the roots of superstition, ig-

norance and sin from the lives of those who have not yet learned to put their trust in God? How long will she refuse to extend the healing hand to the thousands of pitiful sufferers in this benighted land who may be won and saved through its benign touch? Oh, let us solemnly reflect upon these solemn words of the Master: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Lusambo, Congo Belge, Africa.

"FATHER" STUART'S MEMORY HONORED AT TWO FUNERALS.

CHINESE CONGREGATIONS FORMED BY MISSIONARY WHO SERVED 45 YEARS IN THIS COUNTRY GATHER FOR LAST RITES.

The following is clipped from *The China Press*:

Hangchow, November 27.—The English funeral service for the remains of Rev. J. L. Stuart, D. D. took place yesterday afternoon in the residence which had been his home for nearly four decades. The service was conducted by Rev. R. J. McMullen of the Southern Presbyterian Mission and Rev. F. W. Bible of the Northern Presbyterian Mission with the assistance of Rev. W. H. Warren of the China Inland Mission, Dr. C. F. Strange of the Church Missionary Society, and Dr. J. W. Davis of Soochow, for many years a colleague of the deceased in the Southern Presbyterian Mission.

Mrs. E. E. Barnett sang "Sleep On Beloved." The entire foreign community and a large number of visiting friends were in attendance.

This morning the Chinese funeral service was held in the presence of a large and grief stricken congregation composed for the most part of Christians of the many churches in and around Hangchow of which Dr. Stuart had been founder and for many years the spiritual father. The service was conducted by Pastors Sang and Dzen whose association with Dr. Stuart beginning in their boyhood had extended over 35 years.

This afternoon a large concourse of friends notwithstanding wet stormy weather escorted the body to its final resting place in the hills beyond West Lake. The final service at the grave was conducted by Dr. P. F. Price of Nanking. The new made grave was banked high with the many beautiful floral tributes which loving friends provided.

FORTY-FIVE YEARS IN CHINA.

The death of Dr. Stuart, on Monday afternoon removed from active service one of the pioneers of the Christian Movement in this part of China. Dr. Stuart and two others were the first missionaries sent out by the Southern Presbyterian church to any foreign field. He spent forty-five years as a missionary in China, the whole period practically being spent in Hangchow.

Remarkable changes in every realm have taken place in the period compressed by his residence in Hangchow. His first voyage to China began at New York as there were then no transcontinental railroads connecting the two coasts of America. He lived to see not only the American continent girdled back and forth by great trunk lines but a modern railroad connecting his adopted city of Hangchow with Shanghai and the outside world.

The site upon which he established the work of his mission was on a stone's throw from the Provincial Examination Halls; he lived to see built upon their foundations a modern Normal College with an enrollment of almost a thousand students. When he first reached Hangchow he found a city desolated by the recent ravages of the Taiping Rebels and the country still under the unenlightened rule of the dynasty against which the Taiping Rebellion was a mad protest.

One of his last public services was to extend to the representatives of the new Republic at the American Recognition Dinner the congratulations and good wishes of the American residents of Hangchow.

At the time of his arrival in China the first beginnings of missionary work in this

city were yet to be made. Dr. Stuart was one of a group of two or three men, of whom he was the last to survive, who, humanly speaking, laid the foundations of the Christian Church in this region. He lived to see and to share in the development of a strong, aggressive, and united church carrying on a broad and effective work throughout the whole province.

KEPT ABREAST OF THE TIMES.

Notwithstanding the many great changes witnessed during his long period of service Dr. Stuart always kept step with the times. A sympathetic insight, a sound and impartial judgment, a ripe experience, a fresh outlook, most of all a largeness of soul which lifted him above the limitations of most men, enabled him to harmonize in his life and influence the best of the past and of the present.

To the end one of the strongest constructive forces in his own mission, there was no man in Hangchow who more truly belonged to all missions. Throughout his life engaged for the most part in the work of an evangelist, his sympathy and support was extended to every kind of Christian work and there is no form of missionary enterprise in Hangchow which does not bear the deep impress of his influence.

In every important enterprise, especially those of a union nature, all instinctively

turned to him for counsel and leadership. He was a strong and consistent believer in union missionary effort, not solely because such a policy makes for economy and efficiency but rather because to his broad generous spirit it seemed the right and natural thing for brothers to work together in unity and harmony.

The life of Dr. Stuart strikingly illustrated the power of personal character. To the casual acquaintance his most marked trait was modesty. He was never aggressive in pressing his views on others. Although of strong, clear-cut convictions he never lost patience with those who differed from him while he always held himself open to new light. Men constantly came to him for counsel and advice. They were always sure of a disinterested and sympathetic hearing.

Chinese and foreigners of all the missions paid to him a homage which combined confidence and respect with genuine love. In the little amenities of ordinary intercourse as well as in the larger issues of mission work and policy he showed an unfailing considerateness. It is significant that the accepted leader in all missionary enterprises in Hangchow was generally spoken to and of as "Father" Stuart. Men sought his counsel and leadership because they respected him, trusted him, loved him and because they recognized in him a man of God.

A MEMORIAL CHAPEL TO DR. H. C. DUBOSE.

Mrs. H. C. DuBose.

BLESSED are the dead which die in the Lord, from henceforth! Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The news has just come from Hangchow that Dr. J. L. Stuart, Sr., has entered into rest. About 40 years ago, he with Mr. DuBose came to Soochow and rented a Chinese house for a chapel, the first one opened in this great city for daily preaching of the Gospel.

Every afternoon as soon as the doors of the chapel were opened the crowds flocked in, all wanting to hear what strange doctrine these foreigners, dressed in a strange fashion, had to discuss. For ages Chinese have been

accustomed to hearing speakers stand up in the tea shops and deliver eloquent addresses on history or some book, but these two foreign men, told of one God who created the heavens, earth and all things. The people knew of the sun god, the kitchen god, the moon god, the god of riches and unnumbered little gods, which were supposed to control the thunder, lightning, fire, sword, famine, etc., but this one living God, and one Mediator they had never heard of.

This first chapel was used for daily preaching during the following six years, then was exchanged for a large tea shop directly opposite on this same busy street. The reputation of this place as a tea shop was great, not only



Children of the Missionaries at Soochow.

in the city but had extended far out into the surrounding country, now that it was leased as a hall for preaching the Gospel, its reputation was increased a hundred fold. A whole generation has passed away since that time. The old landlord, the first Christians who joined the church, have all gone to their reward, while younger men and women have taken their places. The "glad tidings" has spread from this place to the country where eight or ten village churches have sprung up. This tea shop, when leased was not torn down and rebuilt as a church, but was only remodeled at very small expense, by opening a few windows, and putting in benches for the use of the congregation and a small stand for the pulpit. The fresh whitewash on the walls and the new paint on all the wood work made the whole building very attractive to the passers-by. But the wear and tear of wind and rain, heat and cold and the coming and going of daily congregations, during these forty years has told on the building till now it shows its age. People wonder why such handsome buildings are put up by the Southern Presbyterian Mission for hospitals, schools, etc., while this building, in which so many thousands from all over the empire have heard the

Gospel, in which so many souls have been born into the kingdom of God is still left standing as it did forty years ago, with no repairs and no new dress to make it abreast of the times.

The native pastor of this church is a gentleman from the literary class. About thirty years ago he heard Mr. DuBose preaching in this chapel, his attention was arrested, he came again and again. He could not get away from the thought of what came after death: finally he came to Christ here, was taught theology here, and has been preaching here ever since. Recently he was ordained, and is now the pastor. Had Mr. DuBose been instrumental in doing nothing else during his forty years in China, this one soul brought to Christ, would be well worth all the expense and the labor, for he stands daily in this chapel and as "an ambassador for Christ," pleads with men in Christ's stead to become reconciled to God.

This chapel should be pulled down and rebuilt: first, because the pastor will not feel like apologizing to his well dressed hearers for the appearance of the chapel if it is built new as a church: second, because there is a large tract of land connected with this chapel so that a large church could easily be

erected on this site; third, because so many new churches, put up with foreign money, and after the style of the home churches have been erected by other denominations, and the comparison reflects on the generosity of the Southern Presbyterian Missions; fourth, because many new public buildings have been erected as postoffices and other buildings by the government, which makes this chapel look more old than it otherwise would; fifth, the main

reason why this old time honored building should be replaced by a new one is that it may attract men and women to come in and sit quietly and listen to the message of salvation. Many changes have come to this city for the bettering of its condition during these forty years, and it is to be hoped that very soon the funds will be forthcoming to rebuild this church on the Yang-yoh-Hang street of Soochow.

Soochow, November 27, 1913.

"A BLESSING TO BE A LEPER."

THE past week's visit from Mr. and Mrs. Bailey has been a great blessing not only to the lepers, but to all the missionaries of our station. While they were here we decided to enlarge our present plant to accommodate 100 lepers instead of the present 40, and to build a separate home for the women. Saturday night we had special prayer that God would guide us in the matter of selecting a site for the woman's home and Monday night we closed the contract for the purchase of two Korean buildings and a beautiful hill adjoining, after which we had a season of prayer thanking God for hearing our prayer. We will move all our leper women to these Korean buildings and fill the present women's quarters with men, which will mean taking about thirty or more of the poor sufferers out of the present cold weather into a comfortable home and under the influence of the Gospel.

Just a year ago we had the opening and dedication exercises of our leper home so last Saturday we had a reception welcoming Mr. and Mrs. Bailey. The exercises were enjoyed by all. Mr. Bailey made an address and one of the lepers responded. Mr. Bell baptized one leper and received 33 into the catechumen class; these 33 stood a very fine examination. After this we had some special songs from classes of the girls' and boys' schools, and finally three of the lepers came

out dressed as beggars and gave a demonstration of how they had earned their living before, which was a very great contrast to their present appearance. This, in a way, proved to be an unnecessary part of the program for as we all left the place we met three beggar lepers outside the compound, all in rags, with their faces in the dust pleading for help. Lepers usually make their living by going to the market places and bowing before every merchant and begging until he responds with a cash. This often takes quite a time, but he will stay by and finally rub his ulcers on the man's goods or his person as a final resort to force him to make the contribution. Though these merchants give a good deal toward the lepers it is not out of love but from force, and there is more of a feeling of hatred than love toward them.

We gave the lepers a little calf last spring and they had raised it to a good size steer. It afforded them much pleasure as a pet. Before the arrival of the Baileys the lepers said to please let them kill the fatted calf in honor of the Baileys' arrival. So they killed and ate the calf, but as yet I have not been able to figure out how this was an honor to the Baileys when they never once saw the animal.

During the examination of the catechumen one man was asked if he was happy. He replied that, "I consider



An old tile kiln where we kept the first leper patient four and a half years ago. Dr. Forsythe found her out by the roadside almost dead and brought her in. We had no place for her, so fixed up this kiln nice and warm, and there she was fed and taught the gospel until her death some weeks later. She came with worn and bleeding feet, and was a sad picture to behold, but we felt that she understood the plan of salvation and was a saved person.

it a blessing that I am a leper since for this reason I have come under the influence of the Gospel and learned

that Christ died for me." Mr. Bailey was telling us of a man who was trying to console a poor blind leper who looked most miserable. The leper said, "I do not need your sympathy for not a pain have I suffered in mind or body since nineteen years ago when I first learned to know and love Christ."

Now we are going to let the leper women live in these little thatch straw buildings for two years and by that time we hope to have plenty money to build them a nice home. Fifty dollars will build a nice room to accomode 3 lepers.

"This disease from heaven," Koreans say, and think it a mistake to try to cure it.

Kwangju, Korea.



After the woman in the kiln died a collection was taken from among the missionaries of the station, and this three-room building was put up and five or six lepers have been cared for there until our present leper home was finished.



A bird's eye of our present leper home given by the missionaries to lepers in India and the East, and here we have 50 of the poor sufferers; 1 well, 2 wash house, 3 rooms where they die, or, as the lepers call it, 'the soul house'; 4 superintendent's home, 5 men's side of the main building, 5 women's side, 7 women's "soul house," 8 chapel in center of main building.

THE GIRLS' INDUSTRIAL SCHOOL, KOCHI, JAPAN.

THIS school is a monument to the faith and patience of its founder, Miss Annie H. Dowd. Her wish is that in any account given of the work her name should not be mentioned, but this is impossible. Many of our people have heard of this work and are asking to be told about it. The only way to give them the information which they desire and which they ought to have is by quoting from a letter recently received from Miss Dowd, in which she answers the two questions asked concerning the school: "What are you doing, and how are you doing it?"

In answer to the first question, Miss Dowd writes:

"We are trying to know, and to do God's will concerning the poor girls that lie, in a most marked Providential way, sent to us. We are trying to solve the problem that Christian workers in every city at home are doing, namely, how can we help poor girls to escape the temptations that they have neither the power to understand nor to escape? How can they be prepared for Christian usefulness? How can they be prepared to do their part in building Christian homes? We believe that God will prepare them for this work, through the home for them that He has given us."

In reply to the question, "How are you doing it?" Miss Dowd writes:

"God is doing it, by taking them out of their surroundings and placing them in this

Christian home, a home where *every* teacher, foreign and Japanese, has consecrated her life to Christ. These teachers teach them the Bible, morning, noon and night. God has promised and does bless the prayerful, faithful teaching of His Word. For their mental training, they have the Japanese public school course in reading, writing, arithmetic, geography and history. Instead of their ethics, we have the Bible and singing. Instead of the sciences, we teach them Japanese dress-making, hymn playing and note reading. Each girl has two hours a day with her literary teacher and the evenings for study. Domestic science is practically taught by requiring each one to do her part of the cooking and house cleaning; one set cooking today, and house cleaning tomorrow. Every girl does her own sewing and laundrying. No servant of any kind is employed, and the food, clothes and house furnishings are all simple and plain. We are trying to prepare them to become efficient and happy wives of poor men. To form industrious habits, and to instil proper self-respect, that is ashamed to accept without proper return. We require each one to do enough embroidery, drawn work, painting or machine work to pay for her food. We feel that it is most important for each one, even while a child, to do honest, faithful work.

"The hours for the day are, rising fifteen minutes before six, house cleaning, break-



Miss Dowd's School at Kochi. Class Room.

fast, etc., are all completed, and the opening exercises of the day, consisting of prayer, Bible, singing, begin at fifteen minutes of seven. At seven-thirty, work begins. From that time until the noon meal, some are embroidering, some at classes, some at organ, and some having Japanese sewing lessons. From one to two-thirty, the same. At this time, two-thirty, all have a Bible lesson. From three to three-thirty, calisthenics. From this time until five, the work, organ lessons, etc., continues. At five all have note singing. The evening meal at five-thirty, and the evening worship at six. From six-thirty to eight-thirty is study hour, some having Japanese sewing, others books. Lights out at nine.

On Sunday they have classes in catechism before going to church. After dinner they have Sunday School in the house. Other little girls come in, the older Christian ones teaching some of the classes. We have \$5 at this meeting. After this is the quiet hour. At four o'clock we assemble in the one room that is work room, chapel and all, for hymn singing. The evening services are held in this same room.

"This is what we, out here, are trying to do, but it is only half and a small part of the half of 'how are you doing it?' The ladies at home are praying and working for and with us. They are disposing of the girls' work, so that we can take in those that God sends. Some one lady or society will take one girl as her own, praying for and receiving goods to the amount of her food cost, and sending it to us yearly. We believe in the prayers of these friends, and are sure that much of the work is due to

them. If you could only know what the girls are saved from, if you could know the conditions of poor girls in all lands where Christ is not known, you would realize the great necessity of a home like this. As far as I know, this is the only school of this kind in Japan. There is only one regular girls' school on this island, and that is a Congregational one, some miles from us.

NEEDS OF THE HOME.

First, we need equipment. We are crowded for land and house room. The girls should not be crowded as they are. We need a gymnasium. Working as they do, they should have more playground and attractions in the gymnasium room. They need laundry equipment, a mangle. They need a good kitchen equipment. The kitchen is an old woodshed. We have never had enough room to have a room to invite the callers into, nor a room to separate sick girls from the others.

"We need ladies who will take all of the work, sending it out or disposing of it as they see best. If we, out here, could be relieved of the financial responsibility, we could do more of direct personal work with the girls and parents. Or, we need a secretary who will feel called to do all of the correspondence, bookkeeping, etc. We need more ladies to take more work to dispose of, as we have more than we have sale for. I am sure that you will pray and do all that you can for these poor girls."

In September, 1911, Miss Estelle Lumpkin went out to assist Miss Dowd, and they are now associated in the work. The annual re-



Miss Dowd's School at Kochi. The Kitchen. This was formerly the woodshed, and owing to lack of room only the cooking can be done there; the food is prepared outside.

port of last year states that 48 girls were in attendance at the school, every one of whom confessed their faith in Christ during the year. About two years ago Mrs. P. H. Eager of Clinton, Miss., wrote the little book, "That Little Pongee Gown," which has had quite a wide circulation, and the proceeds of the sale of which, amounting to over \$1,200,

were applied to the erection of the building in which the school is now conducted.

Anyone wishing special information in regard to the work of the school should correspond directly with Miss Annie M. Dowd, Kochi, Japan, who will be glad to answer any inquiries in regard to it.

NEWS FROM EAST BRAZIL.

REV. H. S. ALLYN.

I HAVE been intending for a long time to write something for the MISSIONARY SURVEY, but have kept delaying as I have been very busy with the business of the Instituto Evangelico, and recently have had a great deal of practice. Last night I was called to this farm, 16 miles from Lavras, to see a man whom I have been treating for three weeks, and who was taken very much worse. I made the trip at night in the rain over the mountains by a bridle path. At times it was necessary to get off the horse and light a match to find the path. I arrived at 10:30 and found the man so weak that I did not expect he would live till morning, but at this time—

noon—he is still living and conscious, though he cannot live long.

He and his whole family are very ardent catholics. The messenger who called me also called the vicar at Lavras, in whose field the man lives. He was not at home but at a place 6 miles from here. There were two others in town but neither would come.

This morning they sent to a town 8 miles away, calling another. This town is in another parish and the priest answered that he could not come as the vicar of Lavras had prohibited him from performing any ecclesiastical functions in this parish on pain of complaint to the bishop; as a proof, he sent the vicar's letter. In this letter

the vicar said that he had learned that he had said mass in a village near here and he ordered him to not repeat it. Further he said that he learned that he pretended performing a marriage in this parish and that he forbade him to do it, and that if he did he would report him to the bishop. But even if he did persist his act would not be legal, etc.

I was allowed to read both letters, but could not copy them. I improved the opportunity to impress on them that a religion which taught that a man's salvation depended upon confession to a priest, could not be a true religion, if the rivalry between two of them prevented his confession, and hence according to their belief—their salvation.

Since I began this, the vicar, the first one called, has arrived and is now administering the sacrament.

Such incidents as this, do more good to our cause than many sermons.

The friend of the family, who is in charge, and who showed me the letters is one of the most devoted Catholics I know. It is said that he never misses an opportunity to hear mass, and that he confesses most regularly. Six years ago I was called to his home to attend a daughter, as I was the only doctor that they could get. Since then I have treated several members of his family, and within the past month I have been called to his home three times to see a son upon whom I operated. During

these visits I have had opportunities to explain our religion, and now with this practical illustration of the inefficiency of his I hope he may be convinced that there is no need of having a man as intercessor between God and other men.

Later: the patient died and I went on eight miles to see another patient whom I am treating for consumption, and spent the night. The next day I started for home at 5:30, but made several visits on the way and only reached home at 6:30 P. M., after riding 35 miles on horseback.

December 1.—Today the school here will close. Four young men are completing the gymnasial course, one of whom will enter the seminary at Campinas next year.

The minister who came to preach the sermon is an ex-Salesian priest, an Italian, and is a very able and eloquent preacher. His conversion resulted from his study of the Bible, when he was appointed by his Superior to prepare an article to refute an article Dr. Butler had published in one of the Pernambuco papers. The article was never written. His history is very interesting and I hope some day to tell you about it.

On the 3rd inst., I am going to Bom Succisso to attend the closing exercises of Mrs. Armstrong's and Miss Lee's school. All the circle are well and happy in the anticipation of three months' vacation from school work.

Lavras, Brazil.

A BULLETIN.

The FEDERATION of Woman's Boards of Foreign Missions of the United States will issue a semi-annual BULLETIN. The first number will appear in March 1914 and will contain the plan, constitution, etc. of the Federation; notices of the new text books, and Summer Schools; letters from the Federa-

tion representatives, Mrs. Peabody and Mrs. Montgomery, now on a trip around the world; besides other interesting features.

Price of Bulletin, 25 cents a year. Please send subscriptions early to M. H. Leavis, Agent, West Medford, Mass.

MY AMBITION.

JOSEFINA VILLARREAL.

I REMEMBER as well as if it were today when I first entered school, the great desire I had to become a teacher. I tried to make the best of every opportunity and at last, to my great pleasure, I was given a position of teaching in the Presbyterian school at Matamoros, and helped in the church work. The first four years of my teaching, Miss A. E. Dysart was the principal, she was succeeded by Miss Alice J. McClelland, whom I have aided the past three years. While I was teaching I had a great desire to get a better education and to develop my mind, both spiritually and morally. I would often find myself repeating these words, "Oh! if I could only get an opportunity to attend a good college." Very often I talked to Miss McClelland and told her my great desire to attend Daniel Baker College.

I was anxious to attend this college for I had read about it and about the spirit of all this institution, but what encouraged me more than anything else was that Miss McClelland, my dear principal, was a graduate of this institution.

The reason that I have such a great desire to get a better education is, that I have a heartfelt sympathy with the condition of my Mother Country, Mexico, and wish to aid in every possible way to bring her to Christ. Will this work be very hard to accomplish? I have meditated long upon this question. I know that this is a great work to undertake, and I feel that it is our duty to lead the way. I doubt, if the greater part of the world realizes the present condition of my dear country, Mexico.

I cannot state clearly the cause of such a crisis, but I do know that if the high spirit of Christianity reigned

there, that there would not be so much strife and bloodshed, but instead there would be peace, joy, co-operation and progress.

At the present time I have the great privilege of being in Daniel Baker College. I find that the spirit of this institution is even greater than what I read and heard about it, and a great many opportunities to accomplish my purpose while I am here. While here I do not intend to forget my country and the object of my coming.

Christ said: "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his field." Feeling that this applies to my country, I have a burning desire to obey His word, and go into the field to win souls for Christ, and this ever be my motto: "Mexico for Christ."

Brownwood, Texas.



Josefina Villarreal, Brownsville, Texas.

SAN BENITO, TEXAS.

MISS ANNE E. DYSART.

THE first picture is the church, which was built January, 1912, so we are just two years old.

Work was begun some time before but regular services were begun September, 1911, in the public school building. We have had our usual trials with elders and church members, but taken all in all, we have looked over these trials and beyond them and have felt encouraged every Sunday when a good congregation was present and listened attentively. We have been much encouraged by the large number of Bibles sold, and by the study of the Bible. We have been encouraged to see how eager the people are to learn to sing, and the large number of hymn books bought. One family of men who live on a large plantation some four miles from town walk in every Sunday and spend the day. They have bought a number of Bibles and want other books to study that will help them understand.

The San Benito Land and Water Company gave us the two lots for the church; nearly all the money (\$807.00) was given by my friends, many of them not Presbyterians.

The second picture is the school, and is in the church yard. This was built on faith, but is being paid for, by degrees: a friend sent \$50.00 this Christmas, and another \$5.00, and an unknown friend, \$10.00. We had 75 pupils enrolled last year, and already now have in as many as last year. Our seating capacity is only forty. The Catholic church has taken on new life since we came. There was no resident priest here, now there are two Jesuit priests here, and very active, especially in trying to keep the people from sending their children to my school. Both of the priests have made me a visit, and talked over all dogmas of the Catholic church. One said, he was ashamed

to say he was a Jesuit. I said, I am not ashamed to say that I am a Protestant. He said, "but you think of all kinds of dreadful things as soon as you know I am a Jesuit." "Yes," I said "I always think of the inquisition." The first that visited me asked me to stop teaching and to stop work here. I told him that he forgot that we lived in a free country. We teach the Bible in school and sing our hymns. We find more opposition here than in Matamoros, and the people here attend the Catholic church more.

We have two Spanish families who attend our services, which is very rare. It is the first time that I have ever seen a Spaniard interested in the Bible. We have three services on Sunday and one on Wednesday night. When the weather is good we have the house well filled.

A large number of men attend this church, which is rather unusual, as the men in Mexico are as a rule very indifferent to any religion. The American Presbyterian church of San Benito have shown a very Christian spirit toward this work and the Ladies' aid Society gives me the monthly offering. The Christian fellowship shown toward me has made me feel less the isolation. The Methodist ladies also have shown much interest and have helped me in many ways.

This third picture is my home, built with private means, one lot was given me by the San Benito Land and Water Company. I was surprised to get a gift of a lot for myself, but some how I fell into the good grace of the head man in the company. These four lots are on the outskirts of the town, but it is being built up till we are no longer alone. The church, school and home keep me busy. There has been no resident minister, one comes up from Brownsville every other Sunday. We



The Church.



The School.

ventists, who are trying to get our church members. They told me that they did not work in that way, but I have not heard anything that they have done except to visit and try to convert our people. It is certainly unfortunate. As you read this and look on these three buildings, will you not pray that, it may all be used to extend the Gospel among the Mexicans, and that the San Benito church be a church



The Home.

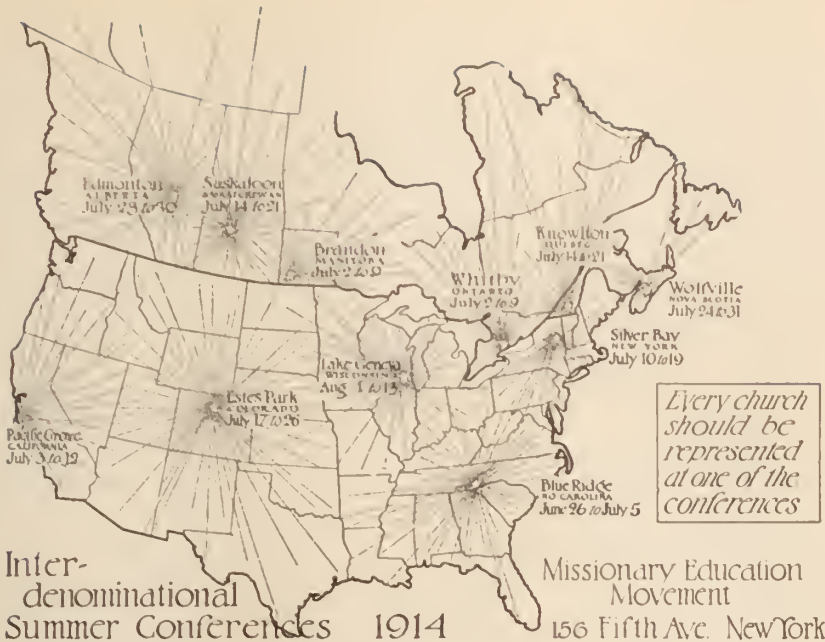
now have a Methodist minister living here and he takes the Sunday that Mr. Ross does not come. With water, one can soon have a beautiful yard. Any thing grows here if you water it; and as it grows all the year we soon have plenty of flowers and trees. The home was built September, 1912, a little over a year old. We have a new trial in the form of Seven Day Ad-

rich in knowledge of the Bible and filled with the Holy Spirit.

A PRAYER.

O LORD GOD, who wilt have all men to be saved and come to the knowledge of the truth, grant that Thy whole church may readily obey the command of Thy Son, Jesus Christ, to go and teach all nations, so that the Gospel of Thy grace may be known to the uttermost parts of the earth, and the way be made ready for the coming of the King. Speedily fulfill Thy purposes concern-

ing Jew and Gentile. Take away blindness from Thine ancient people, and cause them to see Jesus Christ their Savior. Hasten the day when all Israel shall be saved, and when the fullness of the Gentiles shall be brought in. These things we ask in the name of Him who was given to be a light to lighten the Gentiles and the glory of Thy people Israel, Jesus Christ our Lord. Amen.



SUMMER CONFERENCES FOR 1914.

Locations and dates of the Interdenominational Summer Conferences, under the auspices of the Missionary Education Movement, are announced for 1914, as follows:

Blue Ridge, North Carolina, June 26-July 5.

Pacific Grove, California, July 3-12.

Silver Bay, Lake George, N. Y., July 10-19.

Estes Park, Colorado, July 17-26.

Lake Geneva, Wisconsin, Aug. 4-13.

In addition to these five conferences in the United States there will be six conferences held in various parts of Canada. As will be noted by the accompanying map, these conferences or summer training schools are so distributed as to reach practically every large center in the United States and Canada.

Importance.

Pastors and church officers are finding these gatherings of increasing value every year as training schools for leaders in church work. Many pastors can join in the testimony of one minister that "Representation at these summer conferences has transformed the life of my church."

Program.

The program for the conferences is carefully constructed with a view to deepening the spiritual life of the delegates and training them for leadership in the United Mis-

sionary Educational Campaign which nearly all mission boards have agreed upon for 1914-15.

Mission Study Classes.

For the first session each day the conference divides into a dozen or more mission study classes under expert leadership. The purpose of these classes is to train the members for leadership of similar classes in their churches during the ensuing year.

One series of classes is devoted to the subject of Graded Missionary Instruction in the Sunday School.

Open Parliaments.

Following the mission study classes each day comes a series of open parliaments or institutes where on succeeding days practically all phases of missionary work are discussed by the best available experts in each department of work.

Platform Meetings.

The closing hour of each day will be given to a platform service addressed by well-known missionary or other religious leaders. The last portion of this hour at noonday is reserved as a period of intercessory prayer.

Recreation.

The afternoon at all of the conferences are reserved exclusively for recreation. At each of the conferences there are special facilities for tramps, athletics, excursions and other recreative features.

Vesper Services.

The evenings are occupied with vesper services or platform meetings, addressed by representative missionaries from various fields and by other speakers of recognized authority on social, missionary and general religious problems and themes.

Denominational Meetings.

Following the vesper services the delegates meet by denominations under the leadership of their denominational secretaries, to outline in more definite form the work of their churches for the ensuing year.

Missionary Exposition Scenes.

Other incidental features such as a model missionary exposition scene, missionary demonstrations and special classes for young people under twenty years of age, combine to make these conferences of great interest and value to all classes and types of workers.

Arrangements are also made for conferences of specialists on various subjects to meet for as long a period each morning as may be desired.

Faculty.

It is impracticable at this time to give an

accurate list of the various speakers, missionaries and leaders who will be present at the conferences, but as in previous summers the faculty will consist of the foremost teachers and leaders in missionary education as well as secretaries representing all the leading home and foreign mission boards and other platform speakers of national and international reputation.

Who Should Attend.

The pastor and at least one other representative of every church should be in attendance at these conferences. It is especially important that State, District and Metropolitan leaders attend for the purpose of getting in touch with local leaders and with the educational plans of the mission boards for 1914-15.

Sunday-School superintendents and teachers, chairmen and members of church committees and representative laymen will find these conferences an ideal combination of summer vacation and recreation with practical preparation for larger usefulness.

Additional information concerning any of the above conferences may be had by addressing the Missionary Education Movement, 156 Fifth Avenue, New York City.

GRADUATING EXERCISES OF THE PRESBYTERIAN INDUSTRIAL SCHOOL FOR GIRLS.

MATAMOROS, MEXICO.

(Translated from "El Faro," Organ of the Synod of Mexico.)

ON THE night of October first, there took place in the parlors of the Matamoros Girls' School, an exercise of very great interest to all those who are working for the education of the youth of Mexico; for it was the graduation of three young ladies. Although the number was small, the program was carried out in such a dignified way as to thrill us with joy and hope. This entertainment should have been held before the summer vacation, but because a battle was imminent from the first of May the school year could not be finished. But on opening again in September the three graduates came back and finished their course.

With a good number of the members of the church and other friends of the

institution gathered in the hall, the program was opened with a prayer by the pastor, Rev. Carmen A. Gutierrez, which seemed to profoundly impress the unconverted in the audience. During the evening a number of the girls sang three choruses in English.

The graduates dressed in beautiful white dresses that they had made in the Domestic Science Department, read their essays and were very much applauded. That of Miss Soledad Galvan on "The Advantages of the Christian Religion," was especially fine.

The awarding of the diplomas was very impressive. The whole congregation stood while Rev. W. A. Ross in his characteristic words of affection and in the name of the Faculty, the



Three Graduates from the Girls' School at Matamoros. Modest, Ambitious, Capable Young Women.

Presbytery and the Mission congratulated each one of the graduates and delivered her diploma.

After this Col. Alejandro MacKinney, a member of the staff of Gen. Lucio Blanco, stationed at Matamoros at this time, was introduced and made an address, speaking in the highest

terms of Christian education, and graciously giving wise advice to the young ladies who were just entering upon the practical duties of life; and he most heartily praised Miss Alice J. McClelland and her co-laborers for the success that had crowned their years of work.

NOTES FROM THE BORDER.

Mrs. W. A. Ross.

WE ARE feeling rather discouraged over the dreadful conditions in our field in Mexico. The work is practically at a standstill, except the border work and the girls' school in Matamoros. The Constitutionalists have favored us, and the school goes on unmolested.

Miss McClelland has recently secured one of the Friends' Missionaries as matron of the school.

They were all forced to leave Victoria after the battle; conditions there were so dreadful. Our native minister is still there, but he writes the church is practically broken up, and he is



Photo by Robert Runyon. Family of Rev. Leandro Gaza Mora, Brownsville, Texas.

quite anxious to come over on the border.

Don Leandro Garza Mora had a very trying experience some weeks ago, while he was passing through Laredo bringing his family to Texas. He was arrested by the federals, imprisoned and condemned to be shot, but his daughter, fortunately, remembered that

he was an American citizen, so she appealed to our consul there and he was released.

We wish you or Dr. Smith could come over to our mission meeting, the latter part of the month.

The American consul of Matamoros is arranging to bring Messrs. Shelo and Morrow out of Mexico.



Miss Esther Amaya and Mexico Mission School, Harlingen, Texas.

DO YOU KNOW?

- 1.—The situation in Mexico?
- 2.—Where in the Orient a Board of Foreign Missions is established? What call has it issued?
- 3.—What seems to be breaking the Caste System in India?
- 4.—What has apparently increased the spirituality of the church at Matamoros?
- 5.—Some evidences that the Holy Spirit is working in Mexico?
- 6.—Any good reasons why some

capable young woman should volunteer for work in Mexico?

7.—What is the "native nail" in the Congo?

8.—Where there is the greatest variety of meat—from the ant to the elephant?

9.—Some of the hardships of being sick in Africa? Whose fault is it?

10.—Of the passing of a patriarch in China?

11.—Why did one man consider it a "blessing to be a leper?"

SENIOR PROGRAM FOR MARCH, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—Mexico.

SUGGESTIONS.

Solo—The Ninety and Nine

Prayer—That war will soon cease in Mexico, and that peace and prosperity will prevail.

That God would use the wrath of man to praise Him.

Scripture reading—Luke 16:1-13.

Hymn—Hark the Voice of Jesus Calling.

Minutes.

Roll Call—Answer with a missionary fact about Mexico.

Business.

Reading—The Abuse of Stewardship.

Topical—Invitation to the Missionary.

Influence of the Bible.

Opportunities for work.

Pointed paragraphs.

Prayer.

Hymn—Christian Seek not yet Repose.

Close with a chain of prayer.

For the roll call "pointed paragraphs" could be used.

The daily papers and secular magazines are full of articles of interest on Mexico, and these should be used freely.

Make use of the articles in the current issue of the Survey

"Mexico of Today," by Winton will furnish excellent material for a more comprehensive program.

Remember the missionaries who, in this season of unrest, have been forced to lay aside their work.

Pray that at th's, the close of the fiscal year, our Church may measure up to her responsibility, that the Committees may be free from debt.

FOREIGN MISSION RECEIPTS, JANUARY, 1914.

FOR REGULAR WORK.

Current Funds	\$44,692.46	
Debt Fund	216.28	
Rent from Real Estate	22.50	
New Missionary Outfit and Travel.....	450.00	
		<hr/>
		\$45,381.24

FOR SPECIAL WORK.

Graybill School	\$ 31.82	
McKowen Memorial Hospital	145.00	
Annuity Fund	200.00	
Sundries	8.90	
Gift for Hospital.....	5,000.00	
Trust Fund	2,000.00	
		<hr/>
		\$ 7,385.72

Total receipts \$52,766.96

EDWIN F. WILLIS, *Treasurer.*

Nashville, Tenn., January 31, 1914.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [37]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Lueba. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).

Rev. and Mrs. C. L. Crane.

Mr. T. J. Arnold, Jr.

Mr. and Mrs. W. B. Scott.

Mr. and Mrs. A. H. Stezer.

Miss Elda M. Fair.

Rev. and Mrs. R. F. Cleveland.

Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.

Mutoro.

Rev. and Mrs. Geo. T. McKee.

Rev. and Mrs. A. A. Rochester (c).

Rev. and Mrs. J. W. Allen.

Rev. Plumer Smith.

Lusambo.

Rev. Rbot. D. Bedinger.

Rev. and Mrs. A. C. McKinnon.

E. BRAZIL MISSION. [15]

Lavras 1893.

Rev. and Mrs. S. R. Gammon.

Miss Charlotte Kemper.

Mr. and Mrs. A. F. Shaw.

Rev. H. S. Allyn, M. D.

Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.

Mr. and Mrs. B. H. Hunnicutt.

Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Sucesso.

Miss Ruth See.

Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [19]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas 1869.

Rev. and Mrs. J. R. Smith.

Itapetinga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.

Miss Margaret Douglas.

Miss Edmonia R. Martin.

Rev. and Mrs. W. C. Porter.

Cauhetubio.

Dr. G. W. Butler.

Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tungking. 1904.

Rev. and Mrs. J. Y. McGinnis.

Rev. and Mrs. H. Maxey Smith.

Miss R. Ellmore Lynch.

Miss Kittie McMullen.

Hanchow. 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French.

Miss Emma Boardman.

Miss Mary S. Mathews.

*Rev. and Mrs. George Hudson.

Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Mr. S. C. Farrior.

Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable.

*Rev. and Mrs. J. M. Blain.

Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

Dr. and Mrs. A. C. Hutcheson.

Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.

*Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

Miss Rida Jouriolman.

Mrs. Anna McG. Sykes.

Miss Ida M. Albaugh.

Miss Carrie L. Moffett.

Miss Mildred Watkins.

Dr. T. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.

*Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.

Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.

Dr. J. P. Mooney.

Miss S. E. Fleming.

Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. P. McCormick.

Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

*Mrs. R. A. Haden.

Miss Helen M. Howard.

Miss Millie S. Beard.

Changeow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION.

[59]

Chinking. 1883.

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Hsuehou-fu 1897.

Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.

Dr. A. A. McFayden.

Rev. and Mrs. Thos. B. Grafton.

Rev. and Mrs. Geo. P. Stevens.

Rev. F. A. Brown.

Miss Charlotte Thompson.

Rev. and Mrs. O. V. Armstrong.

Hwainanfu. 1904.

Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

*Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.

Dr. and Mrs. James B. Woods.

*Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

Haichow. 1908.

Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.

Miss M. E. Craig.

Mr. and Mrs. E. R. Sims.

Canbarien. 1891.

Miss Edith McC. Houston.

Miss Mary Alexander.

Rev. and Mrs. R. L. Wharton.

Placetan. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [36]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.

Rev. and Mrs. H. W. Myers.

*Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Miss Sala Evans.

Nugoya. 1807.

Rev. and *Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Miss Lella G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. G. M. Erickson.

Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Tekushima 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Cuid.

Rev. and Mrs. H. C. Gstrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.

*Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Wfnn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1890.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Ann C. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and *Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.

UNASSIGNED LIST. [3]**Africa.**

Rev. T. C. Vinson.
Rev. S. H. Wilds.

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [10]**Brazil.**

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 336.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tungchang—"Care Southern Presbyterian Mission, Tungchang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hwaianfufu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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